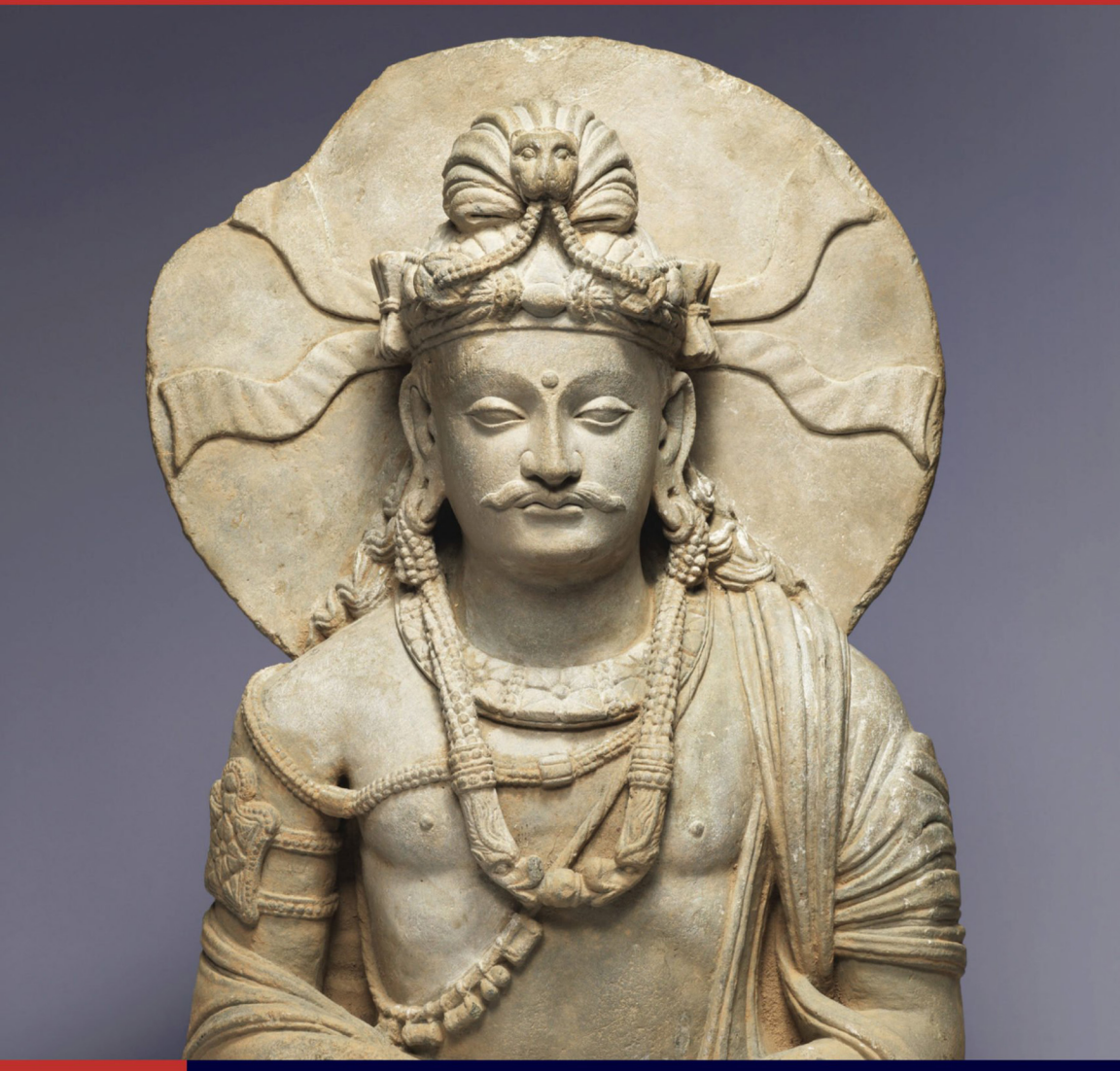
Nāgārjuna's Precious Garland

रत्नावली *Ratnāvalī*

CLASSICS OF INDIAN BUDDHISM



Sara McClintock and John Dunne

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Nāgārjuna's Precious Garland

"Since the eighteenth century, Western academia has considered philosophy to be separate from history, literature, or political science. When we turn to ancient Indian thinkers, we find a world that is not divided up that way. Written near the end of the second century CE, Nāgārjuna's *Ratnāvalī* is a fascinating example of a work that weaves back and forth between demonstrations of emptiness, advice on statecraft, and personal cultivation. It is not so much the philosophy, the statecraft, or the meditational and moral practices themselves that are unique here but their juxtaposition. Nāgārjuna shows us how these apparently disparate parts of life form a coherent whole. With a lengthy and thorough introduction covering the scholarship on Nāgārjuna and the *Ratnāvalī*, McClintock and Dunne are to be commended on a very clear, precise, and jargon-free translation of the *Ratnāvalī* from Tibetan and Sanskrit. Making this work more accessible will hopefully bring more attention to what may be Nāgārjuna's best work."
—Joseph Walser, author of *Nāgārjuna in Context: Mahāyāna Buddhism and Early Indian Culture*

"In addition to the beautiful and philosophically precise translation of the original text, McClintock and Dunne also masterfully introduce the modern reader to the structure of this ancient text and the complex philosophical arguments it makes, managing to convey at times highly specialized discussions in engaging and effortless prose. They also helpfully include both the Sanskrit and Tibetan working editions of the text. I highly recommend this translation to anyone interested in the history, philosophy, or literature of South Asian Buddhism."
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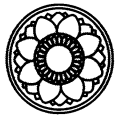

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Nāgārjuna's Precious Garland

Ratnāvalī

Sara McClintock and John Dunne

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dedicated to our true friend
Timothy J. McNeill
&
in remembrance of his loving partner
James S. Wilbur

bodhisattvas both, if ever we saw one

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Preface

> Ethics is as crucial to a politician as it is to a religious practitioner. Dangerous consequences will follow when politicians and rulers forget moral principles.
>
> —TENZIN GYATSO, the Fourteenth Dalai Lama of Tibet

THE *Precious Garland* is a masterpiece of Buddhist literature. It is a teaching given by a monk to a king long ago in India, and like all skillful instruction, it has a way of catching you up in its flow, carrying you along like a good piece of music so that you find yourself moving from theme to theme, not quite understanding how you arrived there but knowing somehow that it was right. The themes in the work speak to us today because they touch on the perennial and difficult problem of whether it is possible to integrate one's spiritual journey with the hard-nosed realities of political life. The king in this work does not speak. We imagine him reading or listening, surrounded perhaps by his skeptical ministers, as Nāgārjuna, the Buddhist monk, makes his case. The king, he argues, ought to rule with compassion as his single motivation, recognizing that it is only through his compassionate care that the subjects in his kingdom will thrive. But this compassion must not be blind. It must be informed by the type of wisdom that penetrates the true nature of reality and recognizes that neither the king nor his domain has any ultimately real existence. Instead, all that the king cherishes, all that he enjoys, all that he would possess is

like a dream, a mirage, a reflection. And yet, the king's actions matter. His policies can bring peace or chaos. His morals can bring trust or distrust. His generosity can alleviate suffering. His greed, lust for power, and duplicity, cannot. Appealing to the king's natural desire for greatness, Nāgārjuna urges him to take the most ambitious path to glory, the "great vehicle" of the Mahāyāna, and to become a bodhisattva, a being intent upon becoming a buddha—an "awakened one"—for the sake of others. As you enter into the world of this classic of Indian Buddhism, you may imagine yourself joining the king, moved by the deep insight and unswerving altruism of the monk whose words you will soon encounter.

The text's influence continues to this day among Tibetan Buddhists as a subject of both monastic study and public teachings. It was on the occasion of one such public teaching in Los Angeles given by Tenzin Gyatso, the Fourteenth Dalai Lama of Tibet, in August 1997 that the present translators first prepared a rendition of the text for a commemorative volume of limited distribution for the attendees of that teaching. After many years, we are now publishing this significant revision of that original translation.

Although the *Precious Garland* is well known and has an exalted position within Nāgārjuna's corpus, modern translations have been comparatively rare. This is due, no doubt, to the fact that a complete Sanskrit manuscript for the work has been unavailable and translators were thus compelled to work at least in part from the canonical translations in Chinese and Tibetan. In some cases, translators ignored the available Sanskrit and worked exclusively from the Chinese or the Tibetan. In other cases, translators stuck exclusively to the available Sanskrit and were thus unable to produce a translation of the entire work. In the complete translation published here, we take the available Sanskrit text as our primary source, and although we work from the Tibetan translations to fill in the gaps, we prioritize readings and interpretations that are rooted in the Indian commentarial tradition, particularly the only known Indian commentary on the work, by

Ajitamitra. In doing so, we effectively reverse the procedure we used for the 1997 translation intended for an audience attending a Tibetan oral teaching based on the Tibetan translation and Tibetan commentaries, particularly that of the Geluk scholar Gyaltsab Darma Rinchen.

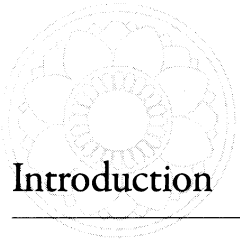
Although we are aware that a full Sanskrit manuscript has been recently located at Drepung Monastery in Tibet, we have unfortunately been unable to consult it. Details about this manuscript, the available Sanskrit and Tibetan editions, the Tibetan and Chinese translations, including the names and dates of the Indian, Tibetan, and Chinese translators, and the prior English translations can all be found in the "Introduction to the Working Editions" that precedes our presentation of the Sanskrit and Tibetan texts that we developed and used as the basis for our translation. To our knowledge, there has not yet appeared any other complete translation in English of the *Precious Garland* that takes the Indian text and commentary as its first and primary authorities.

Acknowledgments

Any work of this kind relies on the support of numerous collaborators and colleagues. We especially wish to recognize Tim McNeill of Wisdom Publications, who first commissioned us to translate the *Precious Garland* for the event in Los Angeles. Here, we also wish to acknowledge the late Geshe Tsultim Gyeltsen, who worked tirelessly to make that event happen. Also at Wisdom Publications, David Kittelstrom has once again proven to be an outstanding collaborator, especially through his extraordinary editorial expertise, through which our work has been improved immeasurably. Andy Rotman, the editor of the series in which this volume appears, has provided both encouragement and insightful feedback throughout the project. On the board of the series, Paul Harrison has been especially helpful through the detailed comments and corrections that he provided on our original translation and again on this revised version. Two anonymous review-

ers also provided valuable feedback to both the translation and the introduction. The late Michael Hahn's work has been essential for this project, and we especially are grateful for the extra materials and correspondence that he shared with us prior to his passing. Ngawang Samten at the Central University for Tibetan Studies in Sarnath, India, provided a copy of his work to us and was particularly helpful as we prepared the first version of this translation. Jeffrey Hopkins, whose earlier translation from the Tibetan was a great inspiration, also shared his views with us. In various contexts, including an event sponsored by the Five College Buddhist Studies Faculty Seminar based in Northampton, Massachusetts, we received helpful feedback and support from many colleagues, including Tiantian Cai, Jay Garfield, Ben Gleason, Jonathan Gold, Charles Hallisey, Paul Harrison, Jens-Uwe Hartmann, Elizabeth Hornor, Maria Heim, Stephen Jenkins, Sonam Kachru, Kazuo Kano, Horst Lasic, Jeremy Savage Manheim, Patty McKenna, Phutshang, Christopher Queen, Gautham Reddy, Andy Rotman, Joseph Walser, Dorji Wangchuk, Alexander Yiannopoulos, and Monika Zin.

Finally, we wish to especially recognize the generous support and encouragement of our friend Barry Hershey. In his long association with Wisdom Publications and in the many projects that he has sponsored through the Hershey Family Foundation, we see the kind and wise generosity that Nāgārjuna would have us all emulate.



Introduction

Situating the Author and the Text

The full title of the text translated in this volume has been preserved as the *Precious Garland: A Teaching for a King*, or *Rājaparikathāratnāvalī*, though it is more frequently known simply as the *Precious Garland*, or *Ratnāvalī*.[1] Its author is widely accepted to be the Indian Buddhist monk Nāgārjuna (active in the second century CE), and the king to whom he addressed the work is thought to be one of the later rulers of the Sātavāhana dynasty. Nāgārjuna is one of the most important and earliest Buddhist philosophers to write in Sanskrit as an eloquent proponent of the Mahāyāna, a stream of Buddhist thought and practice that emerges into public view not long before his time. The *Precious Garland* articulates Nāgārjuna's philosophical and practical approach to the Mahāyāna through five chapters of verses composed in Sanskrit, and it includes a strong apology for the legitimacy of the Mahāyāna path. Over the centuries, the work has proven to be highly influential, with numerous citations in subsequent works, translations into both classical Chinese and classical Tibetan, and notable commentarial activity, including one major Indian and one major Tibetan commentary.

Evidence for Nāgārjuna's historical location in time and space has been gathered and evaluated by academic scholars for more than a century, and the overwhelming consensus is that Nāgārjuna likely

lived and worked in South India under Sātavāhana rule toward the end of that dynasty.[2] Sources of evidence are wide-ranging, and include, alongside Nāgārjuna's own writings, the following: hagiographies and histories from China and Tibet; colophons from Chinese and Tibetan translations of Nāgārjuna's works; works to which Nāgārjuna refers or seems to know; citations of Nāgārjuna by later authors; Indian literary sources from outside the Buddhist tradition, including Hindu and Jain legends and histories; Buddhist prophecies about Nāgārjuna found in Mahāyāna sūtras and tantras; accounts of Xuanzang and Yijing, Chinese pilgrims to India; donative inscriptions at rock-cut caves and other archeological sites across the Deccan Plateau of the Indian subcontinent; and statuary and decorations at these same sites. Sorting through and evaluating this extraordinarily rich and varied evidence has proven to be quite difficult and has yielded no definitive answers. Nevertheless, in evaluating the data, it turns out that the *Precious Garland* plays an especially significant role in the attempt to locate Nāgārjuna in time and space, as Joseph Walser (2005) recognized when he sought art historical evidence for the kinds of images of the Buddha that Nāgārjuna mentions in his advice to the king.

Although the questions surrounding Nāgārjuna's historicity remain impossible to definitively determine, investigating them can nevertheless enrich our reading of the text by allowing us to begin to sketch the contours of the intellectual, political, and religious landscapes in which he likely worked. In this section, we briefly consider the figure of Nāgārjuna, exploring his identity as a historical, mythical, and literary figure. We also tackle the problem of the king Nāgārjuna addresses in the text, and whether his possible identity as a Sātavāhana ruler might help us to clarify Nāgārjuna's historical location or give us better insight into how to read the text. Our examination also takes a look at the huge number of works attributed to Nāgārjuna in the Tibetan and Chinese canons as we ponder the question of the authenticity of the *Precious Garland* itself. We also consider the question of

Buddhist patronage by Sātavāhana kings in the early centuries of the first millennium. Finally, we explore how the author of the *Precious Garland* rhetorically constructs his own identity as a Buddhist monk who seeks only to increase the welfare of the king and his subjects for the benefit of the world through a personal address to an unnamed king. In all these contexts, we draw on the extensive, if inconclusive, body of academic research on Nāgārjuna and the Buddhism of South India during the period of Sātavāhana rule.

Situating the Author: Nāgārjuna

It is certainly no understatement to say that Nāgārjuna is one of the most, if not *the* most, famous of all Buddhist philosophers, though it is not clear whether he was so admired in his own lifetime or only achieved prominence in subsequent centuries.[3] Celebrated as the founder of the Madhyamaka stream of Buddhist philosophy, he was among the first named Buddhist philosophers in the history of Buddhism.[4] He is sometimes called a "second Buddha"[5] due to his legendary role as the propagator of the Buddha's previously hidden Mahāyāna teachings through his retrieval of the Perfection of Wisdom (*Prajñāpāramitā*) Sūtras from the underworld where they had been preserved by mythical, serpentine creatures known as *nāgas*. A great number of fantastic legends have sprung up around his name, preserved in both Buddhist and non-Buddhist sources, such that the figure of Nāgārjuna far exceeds the image of a sober Mahāyāna monk dispensing advice to a king.[6]

Further, hundreds of works, spanning a wide range of genres and topics, are attributed to him. Many of these are not considered authentic by modern academic scholars, and even traditional Buddhists have had to acknowledge the difficulty of assigning what are clearly later texts to a much earlier author. Some have resolved the difficulty by attributing to Nāgārjuna a lifetime of more than six centuries, invoking legends concerning the monk's experiments with alchemy to account

for his inordinately long lifespan. Academic scholars, in contrast, have suggested that there may have been at least two Nāgārjunas, an earlier one who wrote Perfection Vehicle texts and a later one who was responsible for the tantric texts in his name.[7] No matter the scholar, however, all have acknowledged the profound influence and importance of Nāgārjuna as an author, philosopher, and contemplative.

When considering Nāgārjuna as a historical figure, two factors tend to come into play. The first concerns the assertion that, whatever else may be claimed about him, there is no way to deny that Nāgārjuna is the author of the famous and foundational Madhyamaka treatise the *Root Verses of the Middle Way* (*Mūlamadhyamakakārikā*). This criterion sets up a *sine qua non* for the identity of Nāgārjuna as an author by which all other considerations must then always be weighed. Jan Westerhoff, for example, when discussing the question of which of the many texts attributed to Nāgārjuna should be taken as authentic, proclaims that apart from the *Root Verses of the Middle Way*, "where Nāgārjuna's authorship is taken to be true by definition, the attribution of every other [text in the collection] has been questioned" (2009, 6). Similarly, Shaoyong Ye declares that despite the presence of 22 works ascribed to Nāgārjuna in the Taishō edition of the Chinese canon and 140 works in the Peking edition of the Tibetan canon, "except for the *Mūlamadhyamakakārikā*, which is considered to be the doctrinal and stylistic criterion of Nāgārjuna's compositions, almost nothing can be agreed with certainty" (2019, 341–42). Although perhaps arbitrary, it is universally agreed that the name Nāgārjuna inherently involves authorship of this most famous text.

The second factor that comes into play when investigating the historical figure of Nāgārjuna is the question of his relationship to the king (or kings) who are addressed in two of the works commonly attributed to Nāgārjuna: the *Precious Garland*, translated in this volume, and another text entitled *Letter to a Friend* (*Suhṛllekha*).[8] Of these two works, scholarly consensus counts only the *Precious Garland* as among works that can be confidently assigned to the same person

who composed the *Root Verses of the Middle Way*. While we take no stand on the authorship of the *Letter to a Friend*, from our perspective it is abundantly evident that the *Precious Garland* contains a great deal of material that closely mirrors the core ideas found in the *Root Verses of the Middle Way* in distinctive ways. We therefore see it as unproblematic to follow previous scholars in attributing the work to Nāgārjuna.[9]

Nevertheless, these kinds of internal textual considerations do not provide clear answers to the question of when and where Nāgārjuna lived. Such historical questions hinge more on Sātavāhana patronage and its relations to members of diverse religious institutions. Recent research by Akira Shimada indicates that while royal donative inscriptions at Buddhist archeological sites in the Deccan Plateau are relatively rare, there is nevertheless sufficient evidence to conclude that at least in the western Deccan, Sātavāhana rulers did offer important patronage to the Buddhist monastic community, including "generous land grants" and support for the construction of "magnificent *vihāras*," or monasteries (Shimada 2018, 505). This royal patronage was combined with collective donations from non-royal actors, including local chiefs and ordinary citizens, to provide support for the building and maintenance of Buddhist religious sites, even though as time went on Buddhists came to rely increasingly on large royal grants at the expense of the collective private donations.[10] Research like this supports the notion that a monk like Nāgārjuna would have powerful motivations for addressing a reigning monarch. But Andrew Ollett emphasizes the importance of avoiding a too simplistic understanding of the structure of patronage, noting that the donor-recipient relationship is one of exchange in which both actors are active participants.[11] A similar point was made earlier by Gregory Schopen and cited by Andy Rotman, who underscores that "a monastery given to the Buddhist monastic community was not a debt-free gift."[12] What kings and other patrons could expect to gain from their gifts to Buddhist monastics may not be entirely clear, but rhetorically at least it seems they were after merit (*puṇya*), the dedication of which could benefit them or their families

in the next life. Other motivations might have included to proclaim one's wealth or power or to gain prestige and social standing. Monastics, in turn, stood to gain not only material support but ideological support as well—support that according to the literary record could be consequential on the debate ground, where the king may have been installed as the arbiter.[13]

Whatever the case, we know from archeological evidence that Buddhist monasteries and monuments were beautifully adorned, and that donors sought merit from their sponsorship of particular elements of a monastery, stūpa, or cave. When it comes to the *Precious Garland*, one particularly intriguing detail is Nāgārjuna's injunction to the king that he should offer "gold and silver flowers" (3.34). While it is easy to imagine that any such adornments would have long ago been looted from the abandoned Buddhist sites of South India, some recent findings at the Kanaganahalli stūpa site near Sannati in present-day Karnataka seem to confirm the practice of Sātavāhana kings offering flowers made of precious metals. This finding is particularly significant given the relative paucity of donative inscriptions at Buddhist archeological sites in South India that include the names of royal patrons.[14] But at Kanaganahalli, we find a set of carved reliefs, drum slabs from the main stūpa, that have inscriptions showing Sātavāhana kings. One of them reads "King Sātakarṇi donates silver lotus flowers to the Great Caitya."[15] A *great caitya* (*mahācaitya*) is another term for a massive stūpa or reliquary monument such as we find at Amarāvatī, Sanchi, Barhut, and other locations.[16] Whether this dose of realism means anything or not, we can see that Nāgārjuna's advice to the king does not skimp in terms of making requests on behalf of Buddhist monasteries.

The importance of art historical evidence for dating the *Precious Garland* was first pointed out by Joseph Walser (2005), who noticed that Nāgārjuna exhorts the king (in verse 5.65) to recite a twenty-stanza prayer (found in verses 5.66–85) three times daily before an image of the Buddha. This fact is of special interest given the lack of evidence for anthropomorphic representations of the Buddha in South India before

the later part of the second century. Prior to that time, the Buddha is generally represented symbolically through aniconic images of his footprints, a tree, a throne, a wheel, and so on. Assuming that Nāgārjuna was indeed in South India, his advice to the king to recite prayers in front of an image of the Buddha suggests that he most likely did not write the *Precious Garland* before this time.[17] In addition, earlier in the work (3.31–32), Nāgārjuna specifies that the king should sponsor the construction of stūpas[18] furnished with images of buddhas situated on lotuses.[19] This intriguing art historical detail prompted Walser to look for the earliest-known instances of buddha statues situated on lotus pedestals in times and places controlled by Sātavāhana dynasty rulers. Walser discovered such images in present-day Andhra Pradesh along the Krishna River at Amarāvatī, the site of the famous Dhānyakaṭaka stūpa, in what, following the lead of art historian Anamika Roy, he calls the "fourth phase of sculpture" at the site, during the late second to early third centuries CE.[20] Correlating this finding with his knowledge of the Sātavāhana rulers and their shifting locations, he tentatively concludes that the *Precious Garland* was most likely to have been composed for the Sātavāhana king Gautamīputra Yajñāśrī Sātkarṇi (r. ca. 175–204 CE) in the final quarter of the second century.[21] Walser is not dogmatic about this identification, but he does hold it to be the most likely scenario.

Others have also tried to tie Nāgārjuna to a particular Sātavāhana king, and as a general rule most scholars accept that Nāgārjuna was writing in South India and the king to whom he addresses the *Precious Garland* was a Sātavāhana king.[22] But is there a downside to putting such a great emphasis on fixing the precise historical identity of the king? Recently Andrew Ollett (2019, 423) has suggested that the "reality effect" of trying to nail down the name of the king and the dates of Nāgārjuna can have the detrimental outcome of overly emphasizing a view of history in which all that matters are individuals and their lives and deeds. Doing so, he argues, may come at the expense of blinding us to the symbolic work that figures such as Nāgārjuna

and Sātavāhana can do when they are freed from their historical specificity and understood metonymically to represent the larger forces of "religion" and "the state." As Ollett demonstrates, the figures of Nāgārjuna and Sātavāhana (not a specific Sātavāhana, but just a king with the name "Sātavāhana") do indeed become legendary characters in India whose relationship is famously invoked in diverse plays and narratives.[23] These include the eighth-century Koūhala's Prakrit romance *Līlāvaī*, a selection of which Ollett translates at the start of his article,[24] and the seventh-century Bāṇabhaṭṭa's *Harṣacārita*, a historical narrative about the apparently Buddhist northern Indian king Harṣavardhana.[25] In this way, Ollett proposes that we might do better to read the king in the *Precious Garland* as the representative of a Buddhist understanding of the "temporal order," and Nāgārjuna as the representative of the "spiritual order," to borrow the language of David Seyfort Ruegg (1995). Such seems a productive way forward, as Nāgārjuna, the first-person voice in the *Precious Garland*, positions himself as something like a "simple Buddhist monk," to appropriate words frequently invoked by Tenzin Gyatso, the Fourteenth Dalai Lama of Tibet, when describing himself.[26] We explore this rhetorical positioning more fully in the section "Reading the *Precious Garland*" below. But first, we continue our attempt to situate the work within the literary landscape of its time and place.

Situating the *Precious Garland*

One curious fact about the *Precious Garland* is that scholars, both modern and ancient, appear to have difficulty specifying precisely what kind of work it is. In terms of content, it includes much practical advice that would apply to any Buddhist practitioner, but it also contains detailed counsel specific to a king who wields great power and political authority. It contains complex philosophical arguments about the ultimately empty nature of reality alongside devotional tracts, including panegyrics for the Mahāyāna, peans to the extraordinary body of the Buddha,

and exultant cosmological visions of heavenly realms. Those who have written about the work have had to acknowledge its complexity, and to date there is no scholarly work that successfully offers a unified theory of the text as a whole.[27] In this section, we take a look at some of the ways the work has been classified as well as some ancient Indian texts that contain similar materials.

An immediately obvious question to ask when considering the nature of the *Precious Garland* is how the work relates to other early Sanskrit treatises on political philosophy (*nītiśāstra*), since the work includes a long section of policy advice to the king it addresses.[28] For comparison, we can consider the most famous ancient Indian text on political philosophy, the *Arthaśāstra.* Traditionally ascribed to Cāṇakya, who was nicknamed Kauṭilya, the "crooked," for his endorsement of unscrupulous means for obtaining political aims, the actual authorship of the *Arthaśāstra* remains unclear.[29] Based on its references to red coral and lack of references to gold coins, Mark McClish and Patrick Olivelle estimate that the work was composed sometime between 100 BCE and 100 CE. This tentative timeframe suggests that Nāgārjuna may have learned something about political discourse from Kauṭilya's treatise or other, similar contemporary works. Like the corpus of later political literature, the *Arthaśāstra* (literally, the *Treatise on Aims*) addresses a wide range of topics about administration, justice, security, and war. Of special interest are passages that discuss, with a seemingly cynical tone, how the monarchical state should interact with various religious institutions and their representatives—mainly Brahmanical priests but occasionally also Buddhists and others. While little specific information is given, the putative author Kauṭilya appears somewhat ambivalent toward what we would now likely call "religion," portraying it as both necessary but of limited importance to the monarch's success (McClish and Olivelle 2012, lxvi–lxxi). This is in stark contrast to Nāgārjuna's treatise, which appears to argue for an intimate connection and mutually productive relationship between the state and Dharma.

When it comes to specifically Buddhist works on political theory, we find eight compositions devoted to political policy (*nīti*) preserved in a section of the Tibetan canon titled Secular Political and Moral Treatises (*thun mong ba lugs kyi bstan bcos* = **sādhāraṇanītiśāstra*), a subdivision of a larger section devoted to worldly sciences and arts. Among these texts are three attributed to Nāgārjuna, including the well-known anthology of *nīti* maxims known as the *Rod of Wisdom* (*Prajñādaṇḍa*; Tib. *Shes rab sdong bu*).[30] Like other works in this section, the *Rod of Wisdom* is comprised of pithy verses dispensing practical and political wisdom, some of which appear quite ruthless while others appear more compassionate. We can take just one example, a verse that closely echoes one that Nāgārjuna offers to the king in the *Precious Garland* (2.41) and that also happens to be addressed to a king:

> O King, it is easy to find persons
> who always speak sweet words.
> Finding one who speaks words beneficial like medicine
> is rarer even than finding one who listens.[31]

Such concise statements of ethics and politics are typical of the works of *nītiśāstra*, and it is not difficult to see why the great fourteenth-century Tibetan scholar Sakya Paṇḍita mined the materials from this section of the Tibetan canon to produce his famous anthology *Elegant Sayings* (*Legs bshad*).[32] At the same time, it is interesting to notice that this section of the canon also includes a translation of a work attributed to Kauṭilya entitled *Cāṇakyarājanītiśāstra*, or *Cāṇakya's Treatise on a King's Political Philosophy* (*Tsa na ka'i rgyal po'i lugs kyi bstan bcos*). This indicates that the Buddhist Indians who assisted in the translation of huge numbers of texts from Sanskrit to Tibetan recognized something of value even in such worldly political tracts.

In short, it is not difficult to see connections between the works in the political theory section of the Tibetan canon and the *Precious Garland*. And yet it is clear that the *Precious Garland* is itself a different

kind of work, and this is reflected as well by the fact that the Tibetan translation of the *Precious Garland* is preserved as the first text in the so-called Epistles (*spring yig* = *lekha*) section, itself a subsection of the division on sūtra commentaries. The Epistles section includes forty-five works of great historical and literary diversity, all of which exhibit a didactic aim. Five, including the *Precious Garland*, are attributed to Nāgārjuna. Nine works in the section may be straightforwardly identified as letters, both through the appearance of the word *lekha* in their titles and through the fact that they explicitly address a particular person or group of persons. At least one other text, Kamalaśīla's *Teaching on the Varieties of Suffering* (**Duḥkhaviśeṣanirdeśa*), is also clearly addressed to a particular person, and for this reason Siglinde Dietz includes it in her book on Indian Buddhist epistolary literature, even though the text is not labeled as a letter (*lekha*) but rather as an instruction (*nirdeśa*).[33] Among the remaining thirty-five works in the Epistles section, sixteen are styled as *kathā* or *parikathā*, terms with a range of connotations that can be used as titles for religious narratives, sermons, or general spiritual advice. According to its full recorded name, *Rājaparikathāratnāvalī*, the *Precious Garland* would seem to belong to this group. Yet unlike the other *kathā* and *parikathā* texts in the Tibetan canon, all of which take up one specific theme relating to Buddhist comportment and practice and none of which are directed at a specific addressee, Nāgārjuna's work engages a wide range of themes and *is* addressed to a particular person. We find it thus a bit peculiar that Dietz does not treat the *Precious Garland* together with the other Indian Buddhist epistles, especially as she indicates that seven of the ten *lekha* texts in the Epistles section are addressed to kings and that many of the qualities she has identified as characteristics of the letters may also be found in the *Precious Garland*.[34]

Here, as elsewhere, the *Precious Garland* seems to defy classifications. That is, while it is true that the work is not explicitly named as an epistle (*lekha*) in its title, the repeated use of second-person pronouns and vocative forms of address is sufficient to establish that the work is

indeed addressed, rhetorically at the very least, to a king. In this, the text may be profitably compared with the *Letter to a Friend*. Similarly, Nāgārjuna's close contemporary Mātṛceṭa is credited with writing the *Letter to the Great King Kaniṣka* (*Mahārājakaniṣkalekha*), an epistle also addressed to a monarch, in this case the great Kaniṣka (r. ca. 127–50 CE) of the Kushan dynasty in northern India.[35]

Of course, a letter may address a king and be nevertheless meant for another audience. Richard Nance helpfully offers three distinct options for the audience for these letters: "A letter might be written as a direct address to its nominal addressee with no presumption of wider circulation; it might be written as a direct address to its nominal addressee with a presumption of wider circulation; or it might be written as a pseudo-direct address in which the nominal addressee is no more than a rhetorical conceit" (Nance 2014, 211). It thus remains an open question to what degree many of the Buddhist epistles preserved in the Tibetan canon were genuinely intended as direct communiqués for the figures to whom they are addressed or whether they were, in some cases at least, addressed to a king but meant for public consumption.[36] To this conundrum, we can also add that we know very little of how letters were delivered and read in Nāgārjuna's day. Literary evidence suggests that letters were often sealed and sent with trusted messengers with instructions that they should be read aloud in the presence of the intended recipient.[37] It is important to recognize that our own ideas about what constitutes a letter may bear only a minimal resemblance to the letter writing and reading practices of ancient India.

For our purposes it is perhaps most important to point out that although Nāgārjuna repeatedly addresses a king in the second person throughout the *Precious Garland*, he also clearly states at the end of the work that the Dharma, or spiritual truth, he has taught in the text is not for the king alone but for the benefit of all sentient beings (5.98). While admittedly expressed in only one verse, the presence of this sentiment nevertheless lends some support to the idea of the work as a public teaching or sermon (*parikathā*) that, while rhetorically

addressed to a particular king, may have been delivered orally to a gathered assembly, whether in the king's presence or not. The fact that the title of the work includes the term *parikathā* invites us to at least consider this possibility, even if we remain hampered in our capacity to come to any definitive knowledge about how the work was written or received. The situation is not helped by the fact that term *parikathā* has not been well studied or theorized in modern scholarly literature, probably because the Indian tradition itself did not do so extensively.[38]

A most interesting recent publication by Péter-Dániel Szántó does offer some help through its exploration of a hitherto obscure Sanskrit work which he dubs a "homiletician's guidebook" (Szántó 2021, 291). He reconstructs the text's title as **Saddharmaparikathā*, or *Sermon on the True Dharma*, and he tentatively dates it to the fifth century CE at the latest (302). While Szántó characterizes the work as a guidebook, he explains that it unfortunately does not contain a great deal of explicit instructions for how a preacher is to design a sermon; rather, after twelve introductory verses outlining the aims of the work, the author proceeds to lay out fourteen example sermons, each with a set of subtopics or dispositions (295). As a general rule, the sermons appear to be designed for and therefore directed at particular types of diverse audiences. For example, the sermon on gambling is directed at gamblers; the sermon on the merits of going for refuge at those who might convert to Buddhism; the sermon on the futility of grief at a person who has just lost a loved one; and the sermon on the refutation of other systems of thought at those who are interested in philosophical debate. Most significant, in Szántó's view, is that the sermons "are addressed almost exclusively to laypeople, both Brahmanical and Buddhist," and that "the preaching seems to be almost exclusively communal" (304). Only the sermon on grief is addressed to a single person, a fact that Szántó attributes to the particular circumstance of an individual's loved one's death. One passage even gives instructions for what to do if the preacher's assembly is headed by a powerful person, perhaps even a king (305). In short, based on what we know of this text thus far, it appears

that the *parikathā* genre refers to a kind of public preaching and that the *parikathā* texts that we have are either records for sermons given or pericopes for use in the delivery of a sermon.[39] And it is certainly an attractive idea, even if a bit fantastical, to imagine the shaven-headed Nāgārjuna addressing the opulent king and his ministers at court, perhaps with some trusted monastic brethren in tow.

But the *Precious Garland* nevertheless continues to elude easy classification, for there are important ways in which it differs from both the letters and the sermons that we find in the Epistles section of the Tibetan canon. For example, one feature that differentiates the text from both the *Letter to a Friend* and the *Letter to the Great King Kaniṣka* is that while all three contain advice on ethics and politics, as well as basic teaching on Buddhist philosophy, only the *Precious Garland* contains extended passages with technical expositions of Buddhist philosophical thought. The work thus invites us to experience oscillating perspectives as Nāgārjuna moves back and forth among them. One perspective, emphasizing a kind of natural ethics, takes kingly power seriously. Another appears to utterly undermine kingdoms and kingship, to the point that, as Nāgārjuna suggests, it may simply be better for the king to become a monk. The pivot point between these perspectives concerns precisely the subtle and counterintuitive style of philosophy—the "emptiness discourse" (*śūnyatāvāda*)—for which Nāgārjuna is so well known. From the perspective of emptiness, there are no kings, no kingdoms, no good policies, and no bad ones. When articulating that perspective, Nāgārjuna evokes emptiness and its attendant themes, such as no-self, foundationlessness, and nonduality, none of which would seem relevant to royal policy and governance from any ordinary political perspective. The primacy of emptiness discourse in the text is evinced by a long and dense philosophical segment of one hundred verses (1.26–2.25) near the outset of the treatise along with sections that return to that theme (especially in 4.46–65). Nāgārjuna deliberately creates a tension in the work such that the reader or listener, whether king or otherwise, is obliged to weigh the

sections containing more worldly and practical advice in light of these other, more challenging materials that radically question the ontological status of our world—including its basic building blocks, whether they be metaphysical or ethical. This is the Dharma that Nāgārjuna repeatedly calls both subtle and profound, and the question of how to receive a work that includes both political advice and a teaching on radical foundationlessness is at the heart of the author's challenge to the reader of the *Precious Garland*.

The exhortation to be a good king—or a good, "kingly" person with any kind of privilege—in a world that does not ultimately exist also evokes the problem of how to categorize the text within the larger corpus of Nāgārjuna's works, and this is evident when we consider the Tibetan tradition's lack of consensus about classifying the text. The best-known Tibetan system for classifying the works attributed to Nāgārjuna is in terms of three collections: the reasoning collection (*rigs tshogs*), the homiletic collection (*gtam tshogs*), and the collection of hymns (*bstod tshogs*).[40] Most Tibetan scholars agree that there are either five or six works in the reasoning collection, with near universal agreement on the identity of the first five texts, following a list of Nāgārjuna's works found in the *Jewel Lamp of the Middle Way* (*Madhyamakaratnapradīpa*).[41] Among those Tibetan scholars who list six texts in the reasoning collection, some identify the *Precious Garland* as that sixth text, while others hold that it must be *Establishing the Transactional* (**Vyavahārasiddhi*), a lost text of which only a fragment survives.[42] Those scholars who do not list the *Precious Garland* in the reasoning collection generally place it in the homiletic collection.

Here, one can readily ask: on what grounds is the *Precious Garland* included in one of these collections, whether reasoning or homiletic?[43] At stake mainly seems to be some disagreement about the purpose of the *Precious Garland*. Put into contemporary terms, one might ask: is the *Precious Garland* a work of philosophy? If so, then its inclusion in the reasoning collection makes sense, since "reasoning" here refers to the style of rational analysis and argumentation found in Buddhist

philosophical works, including those that articulate the emptiness discourse. But one may also ask whether the work is primarily a policy document, a briefing to the king about how best to manage the kingdom, down to the rather specific level of policies for the kindly maintenance of ant colonies. If so, then its placement in the homiletic collection would seem appropriate. Perhaps the problem is the "either/or" nature of this question. While the presence of homiletic elements in the text certainly complicates the question of genre, it does not in itself negate the strong philosophical and reasoning elements in the work.[44] In fact, philosophy can sometimes be presented in the form of a letter or sermon; even when it is not, philosophy is always addressed to some audience or another.[45]

Debates about the classification of the text as one thing or another, as doing this or that, may seem irrelevant to modern readers. And of course, such readers are certainly free to engage with the text as they wish. Yet as translators, we cannot help but be intrigued by the many Tibetan efforts to classify the *Precious Garland* and to consider what these debates might signal to us about how we may choose to engage with the text. To this end, we now invoke another method for classifying works attributed to Nāgārjuna that is less well known and older.[46] Promoted by the early Tibetan philosopher Majapa Tsöndrü Sengé,[47] this system starts with a twofold division of Nāgārjuna's purported works into "causal" (*rgyu*) texts, belonging to the Pāramitāyāna or Perfection Vehicle, and "resultant" (*'bras*) texts, belonging to the Vajrayāna or Tantric Vehicle. Within the first category, consisting essentially of Nāgārjuna's nontantric works, there is a further threefold division: (1) six that teach the view, or philosophical perspective, of the Madhyamaka; (2) three that are concerned with practice; and (3) one that combines a teaching on view and practice. Of these three categories, the first corresponds to one of the standard iterations of six texts in the reasoning collection.[48] The second includes the *Letter to a Friend* and two other treatises associated with the Buddhist path

to awakening.[49] And the third, the category of texts that combines the teaching of both the view and the practices, contains just one text: the *Precious Garland.*

How do these various classifications help us to read the *Precious Garland*? We suggest that while the temptation to place the work in the reasoning collection is understandable given the quantity of serious philosophical argumentation, it is appropriate to follow Majapa in understanding the work to serve a combined purpose of conveying key arguments of Madhyamaka philosophy while also dispensing concrete practical advice for following the Buddhist path. Importantly, too, this strategy may be more than simply a matter of conveying two separate dimensions of the Buddhism of Nāgārjuna's day. That is, it is possible that by juxtaposing metaphysical and political concerns in a single work, Nāgārjuna may be seeking to increase his readers' insights into both domains through a sustained meditation on how they should be understood to relate to and inform one another. To use language adopted from the Madhyamaka tradition itself, one might hypothesize that this text epitomizes Nāgārjuna's attempt to demonstrate, and indeed rhetorically *perform*, the nonduality of the two truths, the ultimate and the conventional truths about which he has written extensively in his other, more strictly philosophical texts. By combining philosophical arguments with pragmatic and ethical teachings, Nāgārjuna seeks to show how these two broad streams of his own Madhyamaka philosophy flow into and even entail one another, illustrating and embodying the nonduality of the ultimate and the conventional—the world as it truly is, devoid of metaphysical assertions, including existence itself, and the world as it appears to monarchs and other ordinary beings, in need of reasonable policies, good governance, and ethics.

READING THE *PRECIOUS GARLAND*

Intriguing as it is to speculate about the figure of Nāgārjuna, to ponder his authorship of the *Precious Garland* and the other texts attributed to him, and to ask about the material conditions and other historical circumstances that helped give rise to this work, what we encounter when we actually read the *Precious Garland* is a *voice*—the voice of a learned monk addressing a figure of great wealth, power, and influence. On our view, reading the text well requires us as readers to train ourselves to discern that voice more clearly so that we can tease out some of its more important messages. Some of what we hear concerns the past, shedding light on prior practices and attitudes. And some of what we hear concerns the present. For what is heard is, after all, heard with *our* ears, and to this extent the message is transformed and made manifest as a matter of contemporary concern. But to be better listeners (or better readers), we need to attend to what the text wants us to see, feel, think, or do. Recognizing the work as a teaching for a king is one piece of the puzzle. Another piece concerns how the text fits together and whether we can find instructions within the text for how to listen to (or read) it. In this section of our introduction, we seek such instructions while also guiding our own readers to coax out some of the work's most salient messages.

To get some assistance with this, we can turn to Umberto Eco, who, in his small collection of lectures *Six Walks in the Fictional Woods*, provides a set of reflections designed to help readers enter into and engage with the narratives they read. Likening reading a story to a walk through a dense wood, Eco observes that one might traverse a forest in two ways. The first is by trying to get to the other side as quickly as possible; one seeks the most direct path and does not linger. This is like a person reading a novel merely to find out how the story ends. The second way is slower and more meandering; it involves taking time to get to know the woods by exploring its different paths, thus encountering a far greater range of flora and fauna and gaining greater

understanding of the overall topography. This is like rereading a novel multiple times, trying out a range of interpretative turns, in an attempt to make out not just the moral of the story but also how we get there. The goal of this kind of reader goes beyond just trying to understand the basic plot; it is a quest to learn "what sort of reader the text would like him or her to become."[50]

Although the *Precious Garland* is not a work of fiction or even a narrative, it shares features with narrative genres insofar as we encounter within it two distinct characters who engage in a dialogue.[51] The first is a narrator, a seemingly simple Buddhist monk, who speaks in the first person. The second is an addressee, a king for whom the monk expresses affection and whom he addresses in the second person and with the vocative. We are invited to see the narrator as "Nāgārjuna" because that is the name of the author of the text that has come down to us. And we are primed to see the king as a Sātavāhana monarch because that is what the traditional commentators and historians have told us is true and also what contemporary scholars have affirmed. Yet those historical figures belong to the world *behind* the text, the ancient context in which the text was composed. In the world *within* the text, the narrative universe of the work itself, we encounter just a single voice, that of a Buddhist monk, addressing a single person he calls a king. For us, contemporary readers who inhabit the world *in front of* the text, the space of its current reception, it is useful to have information about the world behind the text, but we must also find a way to enter the world within the text.[52] One part of entering that world involves learning about the time and place from which the work comes down to us. For this, we direct readers to the earlier part of this introduction. But another part of entering the world within the text amounts to a highly individual project of deeply engaging with a work until we begin to feel we can hear its voice instructing us in how it wants to be read.

As translators, we have by necessity read and reread the *Precious Garland* on many occasions. The present translation is just one of dozens

we have produced as we have visited and revisited our original effort over the past quarter century. When one reads a text like this, it is like traversing the woods in Eco's second, more indirect and meandering fashion. In lingering on the meaning of the verses, one notices details that can give clues about the how the text seems to want us to read and take in the work. One such clue in the *Precious Garland* comes near the very end of the work, when the narrator proclaims:

> This Dharma, however, is not explained
> just for a king. It is also taught,
> as is appropriate, to other beings
> out of the desire to benefit them. //5.98//

We read this verse as instructing us readers to take all that the narrator has until now addressed to the king as words of personal instruction. Nāgārjuna invites us with this verse to go back and read the entire teaching as if it had been written expressly for us. Here, we sense Nāgārjuna's sensitivity to his own context: anyone who could understand Sanskrit in his time would likely be a person of considerable privilege, and therefore a person of some power. Even if not a king, whatever power and wealth they had could be deployed in ways analogous to how the king in the *Precious Garland* was advised to do. Thus what appears to be counsel for a particular recipient turns out to be counsel for others as well, perhaps even for us.

The narrator in this work is a Buddhist monk, one we designate as "Nāgārjuna," even if that name does not appear anywhere in the work. He reveals his position as a Buddhist monk at the start of the fourth chapter, a section designated specially as teachings on the conduct of a king. There, in a section on royal policy and administration, Nāgārjuna-the-narrator sets the stage for his advice by emphasizing his relative powerlessness compared to the power of the king:

If, to begin with, it is difficult to say something
beneficial but unpleasant even to others,
how can I, a monk, hope to do so
to you, the king of a large realm? //4.2//

Nāgārjuna not only insists on his own lack of political authority, he also contrasts the content of his advice with the advice of the king's worldly advisors. Nāgārjuna's advice is "unpleasant" in that it does not conform to or confirm the typical values of the powerful. In this way, Nāgārjuna claims his place as the voice of the spiritual order. Nāgārjuna also reminds the king that such "beneficial but unpleasant" spiritual advice would be difficult, if not impossible, to obtain from those firmly ensconced in temporal concerns:

If a king acts in a way that contradicts Dharma
or does something improper,
his subjects mostly still praise him,
so it is hard for him to know what is and is not beneficial. //4.1//

The king may have power, but he is also its prisoner. For the king's ministers will surely abandon him as he lays dying, already seeking to gain favor with his successor, and thus depriving the king of the opportunity to gain now desperately needed merit through charitable acts:

When dying, you will be unable to give away your possessions
because you will lose your autonomy to ministers
who, disaffected due to the loss of your dignity,
are seeking the affection of the next king. //4.16//

The need for spiritual advice is thus shown to be a matter of dire consequence, and no minister, no matter how clever, will be able to deliver it to the king. Only Nāgārjuna, a simple Buddhist monk, dares

to impart these unpleasant truths: the inevitability of death and the importance of wisely and generously offering one's wealth while one still can. Ironically, by speaking not from the temporal but from the spiritual domain, Nāgārjuna also claims greater clarity about how politics work than is possessed by those trapped within it.

Translating the work to our own time, to the world in front of the text, we see an opportunity to also interpret the teaching as addressing our own privilege as readers who have the opportunity—the luxury even—to explore such a work and reflect on what it asks of us. To the extent that this privilege as contemporary readers includes some degree of power, the *Precious Garland* is asking us to see how the monk's guidance to the king might apply to the power that we hold, and how we might wield that power with wisdom and compassion. We may not be kings, but we each have our own domains of power and influence, sometimes obvious, sometimes unrecognized. Robert Thurman makes explicit the ways in which the inhabitants of what we now call the Global North can be counted in the category of royals who thus should be included in the audience for Nāgārjuna's sermon:

> In fact, the entire populations of the "developed" countries are in a way full of people of royal powers, used to consuming what they want, being flattered and waited upon by people from "underdeveloped" lands, used to having unpleasantly realistic things such as corpses, sicknesses, madnesses, the deformities of poverty, kept out of their sight. They do not want to hear that all is impermanent, that life is essentially painful and fundamentally impure. They do not want to acknowledge that all beings are equal to them and their dear ones, equally loveable and deserving. They do not want to hear that there is no real self and no absolute property and no absolute right. But that they do hear it, and hear it well, is quite the most crucial necessity of our times. The hundreds of millions of "kings" and "queens" living in the developed

> world must face their obligations to other people, to other species, to nature itself. This is the crisis of our times, the real one, not the supposedly important competitions among the developed "big powers."[53]

Like the king, even those of us with privilege and wealth will die and be unable to take our possessions with us. We have opportunities to practice generosity now, and to replace anger with compassion, attachment with coolness, and delusion with clarity, just like the king. When reading the *Precious Garland*, we can consider what the text is asking of us, translating the advice to the king to our own lives as we contemplate the nature of politics, wealth, privilege, and power and whether and how these can be combined with an ethical life.

The Structure of the Monk's Teaching for the King

The *Precious Garland* has presented something of an enigma to scholars. The work is divided into five chapters of a hundred verses each, but the chapter contents do not neatly correspond to the topics given in the titles, especially in terms of where particular topics begin and where they end.[54] This suggests that the chapter divisions may have been added by a later redactor who wanted to impose some structure on the lengthy teaching, perhaps as an aide for memorization.[55] The argument for the later addition of chapter titles is further enhanced by the anomalous presence of four verses that make the count of verses exceed one hundred in chapters 2, 3, and 5 (for details, see the introduction to our working editions). These extra verses are not found in the Chinese translation, our earliest version of the text, and they may simply be later additions not composed by Nāgārjuna. Perhaps, however, the Chinese translators were working from a manuscript prepared by those who chose to ignore those verses because they found the neatness of hundred-verse chapters to be especially appealing. On our view, these issues probably can never be resolved definitively, but since

the earliest translations of the *Precious Garland* reflect these chapter divisions and names, it is appropriate to recognize them as authentic expressions of a textual lineage that begins close to Nāgārjuna's time.

Nevertheless, the lack of a clear logic for the chapter divisions means that we may want to look beyond these partitions for other clues about the rhetorical structure of the work as a whole. In what follows, we offer some suggestions for attending to the voice of the so-called model author, the name Eco gives to a text's hidden strategies and instructions that reveal how it seeks to shape us.

As we explored the words of the *Precious Garland* without reference to the chapter breaks, we recognized a flow of the teaching. Others before us have done so as well. We can, for example, take inspiration from the elaborate outline (*sa bcad*) of the Tibetan commentary by Gyaltsab Darma Rinchen, which has been rendered in English by Jeffrey Hopkins in his revised translation of the *Precious Garland* (1998, 269–80). For our purposes, we propose a much simpler outline, which we give here in schematic format and follow in the subsequent discussion.

1.1–5	Two Kinds of Dharma: Ascendance and the Highest Good
1.6–24	The Dharma of Ascendance, Introduction
1.25–2.25	The Dharma of the Highest Good
2.26–74	The Dharma of Ascendance, Continuation
2.75–3.29	The Bodhisattva's Infinite Merit and Wisdom
3.30–4.45	The Conduct of a King
4.46–5.100	The Bodhisattva Path

This rubric contrasts with the traditional five chapters:

1.1–100	Teachings on Ascendance and the Highest Good
2.1–100	A Mixture
3.1–100	Gathering the Collections for Awakening

4.1–100	Teachings on the Conduct of a King
5.1–100	The Practices of a Bodhisattva

As is evident, the five-chapter structure is neat, but it does not readily match the content. Our division is by no means the only way to go, but it allows us to explore the many paths of the *Precious Garland* with maximal attention to its extraordinary range of topics and advice and to the narrative strategies of the model author.

Two Kinds of Dharma: Ascendance and the Highest Good (1.1–5)

We saw above that Nāgārjuna concludes his work by stating that he has taught the Dharma out of a desire to benefit not just the king but beings more generally. What would the model author have us believe about the nature of his audience? One clue comes at the beginning of the sermon. After offering a verse of praise to the Buddha as the Omniscient One, Nāgārjuna says:

> King, I will explain to you the entirely auspicious Dharma
> so that it may grow in you—
> for the Dharma becomes perfected
> in one who is a vessel of the true Dharma. //1.2//

Directly addressing the king in this way, Nāgārjuna signals from the start that his primary audience for the *Precious Garland* is one particular person who is—or who at least has the potential to be—a "vessel of the true Dharma." We find no clear evidence in the text that the king is a Buddhist, though we also find no evidence that he is not.[56] In any case, throughout the verses of the *Precious Garland* the king is constantly exhorted to practice Dharma, specifically the bodhisattva's Dharma of the Mahāyāna, in all dimensions of his life, including in his royal duties. This suggests that Nāgārjuna believes the king is capable of

understanding the subtle philosophy and undertaking the wide array of ethical practices conveyed to him in the teaching. Indeed, later in the work's opening chapter, Nāgārjuna states that the Buddha "did not teach the profundity that is the Dharma to beings who were not suitable vessels" (1.74). He makes this claim amid a long explanation of some of the most profound and difficult Madhyamaka teachings in the work. Nāgārjuna again is signaling that the king—and by extension, his privileged audience, including us—is a person in whom the Dharma can eventually develop to the point of perfect buddhahood. For if he did not believe so, then he would not have given these profound teachings. At the outset, then, Nāgārjuna invites us to become the kind of reader who is not only interested in the Dharma but is truly suited to it.

But what *is* the Dharma? Although traditionally identified with a wide range of meanings, the term *dharma* in a Buddhist context has two primary connotations: on one hand, it refers to the nature of reality, the way things truly are; on the other hand, it refers to the teachings offered by the Buddha and by the many followers who, having understood those teachings, help us to interpret and practice them. These two senses are deeply connected, for the goal of the Dharma as the Buddha's teachings is to engender in us the realization of the Dharma as the nature of reality; only by doing so can we finally bring an end to suffering. In this specifically Buddhist context, we are thus not speaking of any Dharma, for this term can apply also to the teachings of other traditions. Rather, Dharma here is the Buddhadharma—the teaching or Dharma offered by one who, having realized the nature of reality (Dharma), gains the capacity to offer teachings (Dharma) in a maximally effective way that is only possible for one who is "awakened" (Buddha). This Buddhadharma is what Buddhists seek to understand and practice. In this sense, the Buddha is said to have accomplished two goals, one for himself and one for others. Through realizing the nature of reality, the Buddha extinguished his own suffering, which like all suffering arose from a misguided view of reality as something that it is not. And by teaching this insight into reality along with the

methods for obtaining it, he has shown others how they too can extinguish their suffering and achieve awakening.

Yet after telling the king that he will explain to him the entirely auspicious Dharma, Nāgārjuna in the next verse (1.3) complicates the matter by introducing a distinction between two different kinds, or perhaps two different aspects, of Dharma.[57] The first is the Dharma of ascendance (*abhyudaya*). The Sanskrit here is difficult to translate; literally, it means "rising upward," with a connotation of worldly "prosperity" or "success." In Buddhist contexts, it is used to indicate all manner of good fortune and higher rebirth.[58] In the following verse (1.4), Nāgārjuna glosses ascendance as happiness (*sukha*) and says that it is obtained through faith. The second kind or aspect of Dharma is that of the highest good (*naiḥśreyasa*). The Sanskrit indicates the *summum bonum*, that of which nothing can be more glorious, the final beatitude.[59] Nāgārjuna goes on to gloss the highest good as liberation (*mokṣa*), and says that it is obtained through wisdom (1.4). We thus are presented at the very outset of the work with a distinction in terms of both the goals and methods of two distinct kinds of Dharma.

Nāgārjuna says:

> Through faith, one partakes of the Dharma;
> through wisdom, one truly understands.
> Of these two, wisdom is foremost,
> yet faith is its prerequisite. //1.5//

In this verse, Dharma once again is presented as singular (as our translation of "the Dharma" reflects), but we now see a hierarchy in both the methods for accessing it and the results that can be obtained. Faith is what allows one to partake of, enjoy, or even have a taste of Dharma. Wisdom, however, is the superior element and is what allows one to penetrate the nature of reality. Although wisdom is "foremost," faith is its prerequisite. Without faith, wisdom will not come about, and this is not merely because faith helps calm and focus the mind.

Rather, through faith a person is moved to pursue acts of virtue, thus producing the merit necessary to obtain positions of privilege in human or heavenly realms (i.e., a "higher rebirth"). And with the opportunities of such privileged rebirth, one's merit will further ensure that one has the requisites (health, wealth, leisure, access to Buddhist teachings, and so on) for cultivating wisdom. Nāgārjuna is thus teaching a kind of gradual path that starts with the Dharma of ascendance, in which one's practice is primarily rooted in faith and has as its goal worldly success or prosperity, and moves on to the Dharma of the highest good, which is realized by wisdom but needs worldly success as a prerequisite. Throughout the *Precious Garland*, Nāgārjuna gives the king instructions in both kinds of practice and enjoins him to cultivate both.

At first glance, these two forms of Dharma might seem incompatible. The Dharma of ascendance promotes practices such as generosity that ensure good fortune, prosperity, and elevated status in this life and the next. These practices include foundational Buddhist ethics based on understanding the results of wholesome and unwholesome actions, or karma. Instructions on this track in the *Precious Garland* include advice tailored expressly for a king on royal policy as well as more basic ethical injunctions for all Buddhists. This track also extols the greatness of the Buddha and his teachings and extols the benefits of virtue in ways designed to boost the king's faith, preparing him to engage and perfect the Dharma of ascendance so that he might be assured of an excellent rebirth—perhaps even as a glorious human or celestial king.

The teachings on the Dharma of the highest good, on the other hand, argue for and reveal the foundationless or essenceless nature of reality, the ultimate nonduality of all things, and the problems that ensue when our confusion causes us to grasp at that which is ultimately empty, especially the habitually constructed notions of "me" and "mine." From this perspective, ethical categories such as the wholesome and unwholesome have no ultimate foundation, and the essential reality of the objects of the practitioner's faith and of "the next life" are called into question. The Dharma of the highest good,

by undermining claims about the absolute nature of ethical categories and the like, appears to be a nihilistic denial of all that is assumed by the Dharma of ascendance.

As we will see below, Nāgārjuna explicitly and emphatically rejects this interpretation. Instead, echoing his other philosophical works, he distinguishes two levels of truth or reality: the ultimate and the conventional. From the ultimate standpoint of emptiness, the fundamental categories that are assumed to be real by the practitioner of the Dharma of ascendance are shown to lack any ultimate or essential reality. Yet they still have a conventional reality and thus remain useful as scaffolding up to the perspective of emptiness, in which those categories dissolve and are revealed to be ultimately unreal. Invoking the metaphor of a grammar teacher (4.94–96), Nāgārjuna remarks that one begins by teaching just the alphabet—the basics—before presenting progressively higher levels of understanding. The two tracks of teaching on the two types of Dharma are thus not contradictory, but this becomes clear only when we more fully understand the Dharma of the highest good. So one way of thinking about these two aspects of Dharma is as respectively rooted in the two truths, the conventional and the ultimate.

We can also think about them in terms of the two "collections" traditionally said to be necessary for the attainment of buddhahood: the collection of merit and the collection of wisdom. Indeed, Nāgārjuna links these ideas explicitly later in the sermon (3.30), with the collection of merit associated with ascendance and wisdom with the highest good. The early Madhyamaka scholar Āryadeva, said to be Nāgārjuna's direct disciple, is credited with a work known as the *Four Hundred Verses* (*Catuḥśataka*) that is structured around these two collections. Of its sixteen chapters, the first eight focus on the collection of merit and the second eight on the collection of wisdom. One standard reading of Āryadeva's *Four Hundred Verses* sees it as presenting a gradual path according to which one first develops the collection of merit and then subsequently develops the collection of wisdom.[60] But the *Precious Garland* is not structured in this linear way. For although there

is a definite sense in the verses that the collection of merit (via the Dharma of ascendance) is a prerequisite for the collection of wisdom (via the Dharma of the highest good), Nāgārjuna's order of presentation is far less strictly demarcated than what we find in his student's famous work. Instead, he oscillates between these perspectives, perhaps to suggest that the king (and his privileged audience that now includes us modern readers) will be obliged to embrace the same oscillation in their attempts to wield temporal power with wisdom and compassion.

The Dharma of Ascendance, Introduction (1.6–24)

Over the next block of verses (1.6–24), Nāgārjuna presents a succinct course in basic Buddhist ethics that he labels "the Dharma of ascendance and its results" (1.24). This segment presents the ten wholesome and unwholesome actions (1.7–10), a warning against neglecting generosity and tolerance in favor of harsh austerities (1.11–13), a litany of karmic consequences of nonvirtuous actions (1.14–19), and a summary of the pleasant results that come from practicing this kind of Dharma (1.22–24). Such results include, most pertinently, preventing rebirth as a hell being, hungry ghost, or animal; securing higher rebirth as a human or celestial being; and attaining the bliss of advanced meditative states. A key verse characterizes this section as a whole:

> This Dharma is twofold:
> refrain from all nonvirtue
> and continuously engage in virtue
> through mind, body, and speech. //1.22//

In short, the Dharma of ascendance consists of avoiding nonvirtue and engaging in virtue, and so far, the *Precious Garland* proceeds as one might expect—dispensing moral advice to a powerful layperson, the king, to ensure his future happiness and avoid unhappy destinies in the rounds of rebirth (*saṃsāra*). Nāgārjuna will return to these themes,

in part by extending this moral guidance to the realm of royal policy, where not only the king but also the kingdom stands to gain from his moral integrity. But first, he plunges forcefully into the Dharma of the highest good with a teaching on emptiness.

The Dharma of the Highest Good (1.25–2.25)

We have already observed that one striking and curious feature of the *Precious Garland* is the presence of highly technical, philosophical materials close to the outset of the work. This exposition of the Dharma of the highest good consists of 101 verses (1.25–2.25) explaining the direct realization of emptiness as that term is understood in the Madhyamaka tradition. Eviatar Shulman reads the long philosophical extract so early in the text as possibly indicating that the monarch to whom this teaching is addressed might be better understood not as a historical person but as a literary figure.[61] But regardless of whether the text represents an actual exchange, it is still possible for us to discern clues regarding how we are to understand the figure of the king.

One hint regarding Nāgārjuna's attitude toward his exalted addressee occurs in the first verse of this section. Announcing the change of topic, Nāgārjuna makes a striking statement designed to contrast with what has been taught up to this point:

> But the victors said that
> the Dharma of the highest good,
> which is subtle and appears profound,
> is frightening to unlearned, childish beings. //1.25//

Nāgārjuna has already indicated that the Dharma of the highest good and the wisdom that produces it are paramount, and that while the Dharma of ascendance is an essential step that renders one a suitable vessel to learn and practice the Dharma of the highest good, in the end it is exceeded by what is "foremost" (1.5). Now, in this transitional

verse, Nāgārjuna further clarifies one way it is foremost: childish, unlearned beings are frightened by it. And as we will see from the transitional verse that commences the next section (2.26), the implication is that unlearned, childish beings should practice the Dharma of ascendance, in part because it will prepare them to no longer fear the profundity that frightens them.

With its warning for the childish—who will not tolerate the Dharma of the highest good—this verse may signal Nāgārjuna's faith in the capacity of his addressee, the king, to understand and apply the insights of the Madhyamaka philosophical system. Surely it would be unfriendly, and probably unwise, to suggest that the sovereign were unlearned or immature! By making this statement and then teaching at length on what the narrator himself claims is the most profound topic of Buddhist philosophy, Nāgārjuna implies his confidence in the king to understand the materials presented there.

In one of the few extended modern philosophical considerations of the *Precious Garland* to date, Amber Carpenter proposes that the work should not be read as offering two distinct paths with alternative ends (i.e., happiness in a heavenly rebirth on one hand and complete and total liberation from suffering on the other). Rather, she says, the philosophical materials (which she refers to as "metaphysical" reflections) are crucial to the entire Buddhist ethical project:

> Nāgārjuna's distinctive ethical view (or Madhyamaka ethics, at least as presented here) will turn out to be metaphysical not only because metaphysical positions have implications for ethics, but also because reflecting on metaphysics is a constitutive part of ethical practice—not just when aiming directly at enlightenment, but even when aiming at happiness and mundane well-being.[62]

While some might object that Madhyamaka thought is not a matter of metaphysics, due primarily to its antifoundationalism, the larger

point remains. Carpenter wants to show how the work of Buddhist philosophy that Nāgārjuna plunges into so deeply at the outset of the *Precious Garland* represents not a separate fork in the road (2016, 38), or even simply a furthering of the path, but rather is intimately bound up with upholding the ethical practices that Nāgārjuna briefly surveyed at the start of the teaching and to which he returns in greater detail after his lengthy initial philosophical exposition. As she explains, not only does the cultivation of the virtues prepare one for the realization of the highest good, but the nature of the virtues themselves is informed by the ultimate reality. The two kinds of Dharma, in other words, depend upon each other.

The ways in which Nāgārjuna's Madhyamaka teachings work together with his ethical and political advice will be further explored later. First, we need to clarify the nature of these philosophical teachings.

We saw that Nāgārjuna introduces this section of the work by saying that the teaching of the Dharma of the highest good—the teaching of emptiness, expressed here through the doctrine of no-self—is frightening to childish beings. In the very next verse, he turns this theme on its head by showing how the same teachings that frighten ordinary beings deliver a state of supreme fearlessness to wise persons who penetrate their meaning. He says:

> "I am not, nor will I be.
> There is nothing that is mine, nor will there be."
> This teaching terrifies the childish.
> For the wise, it puts an end to fear. //1.26//

With this bold proclamation that neither oneself nor one's possessions truly exist, either now or in the future, Nāgārjuna launches his philosophical discourse. His assertion that this teaching "puts an end to fear" may be designed to appeal to the king's (and to our) sense of heroism. In any case, the theme of eradicating fear returns repeatedly throughout the *Precious Garland*. But what is most prominent here is

the stark proclamation of the Buddhist doctrine of no-self (*anātman*, *nairātmya*), the idea that there is no core, fixed identity in a person and that grasping at such an unreal and imagined construction is the chief cause of suffering.[63]

Thus, Nāgārjuna moves into the doctrine of foundationlessness by first considering the problem of the self (*ātman*). *Self* here means the sense of personal identity that ignorant beings take to be independent and unchanging but that in fact is entirely unreal. He draws the king's attention to what he calls the habitual "I" (*ahaṃkāra*) and the habitual "mine" (*mamakāra*), deep-seated propensities that could also be rendered as "I-making" and "my-making," and that are responsible for compulsive, cyclical rebirth in the world of suffering (1.27). The habitual "I" is the tendency to claim an identity on the basis of the habitual "mine," which consists, most relevantly, of the "five aggregates" (*pañca-skandha*) that together make up embodied experience—namely, the body, sensation, discernment, conditioning, and consciousness. When these five "heaps" or "bundles" (for that is the literal meaning of the word *skandha*) of experience are appropriated as "mine," this triggers the notion of a "sentient being." And in this sense, the habitual "I" gives rise to the aggregates as the habitual "mine" (1.29). When one breaks the spell and sees that what is habitually appropriated as "mine" does not truly exist, the habitual "I" will be forsaken. And when the habitual "I" is forsaken, the aggregates also will not arise again (1.30).[64] In other words, "I" and "mine" mutually condition one another, and when one is demolished through argumentation and insight, the other will also fall.

Relinquishing the deep-seated habit to construct an "I" and a "mine" is likened by Nāgārjuna to recognizing that our face in a mirror is not really our face (1.31). To deconstruct the self, we turn first to the aggregates to recognize that there is no single, core, unchanging identity at the center of experience. There are only these momentary elements or factors, the aggregates, that continuously arise and pass away in dependence on a host of causes and conditions. We discover that what we took to be a self is just our habitual propensity to overlay an "I" on this

shifting flow of bundles. Nāgārjuna teaches this idea to the king by explaining that without using the mirror of the aggregates, we cannot see that the "I" is a construct (1.33).[65] However, once the illusory nature of the "I" has been perceived, we can see as well that the aggregates are not "mine," and this paves the way for the relinquishment that leads to liberation and peace. *Karma*, action fueled by the confusion that grasps at or fixates upon "I" and "mine," will no longer operate, as these misconceptions will no longer be produced. Where there is no more karma, there will be no more suffering, since suffering is born from confusion and its attendant defilements greed and hatred. And there will be no more compulsory rebirth, since compulsory rebirth is also fueled by karma. These three mutually conditioning processes—the appropriation of the aggregates, the construction of a self, and the actions that spring from these mistakes—collectively account for the rounds of compulsory rebirth known as *saṃsāra* (1.35–36).

But now Nāgārjuna makes a seminal claim that strongly echoes the opening verse in his magnum opus, the *Root Verses of the Middle Way*. He says that this beginningless process of repeated rebirth, which is fueled by ignorance and known as saṃsāra, is "not found to be produced from itself, from something else, or from both" (1.37).[66] Although the argumentation here is abbreviated, a person familiar with Nāgārjuna's other Madhyamaka teachings can readily understand the primary point: namely, that the conditioned production of saṃsāra cannot rest on an absolute cause of any kind, since the relationship between a cause and its effect is such that the two can never be either entirely the same or radically distinct. The idea that they would be both identical and distinct is also rejected as inherently contradictory, just as is the idea, not expressed here but found in Nāgārjuna's other Madhyamaka writings, that they could somehow be neither the same nor different. If a cause and an effect are entirely the same, then would that not mean that nothing is produced? If they are radically distinct, then how can there be any relation between the two? Expressing all this succinctly, Nāgārjuna notes that through insight into the absence of any ultimately real causal

production for saṃsāra, the habitual "I" naturally ceases, as do karma and rebirth (1.37). In short, one obtains the wisdom that is the cause of the highest good, liberation. One is freed from saṃsāra.

At the same time, Nāgārjuna is emphatic that he does not reject causality. Cause and effect is at the heart of experience and is central to Buddhist ethics and to the Dharma of ascendance. He rejects only fixed identities for any of causality's individual components. He reminds the king of this important double vision in the following verse:

> Thus seeing the arising of effect from cause
> and also seeing their cessation,
> one does not understand the world to be
> really existent or nonexistent. //1.38//

This is an expression of Nāgārjuna's interpretation of the Buddha's "middle way" (*madhyamapratipad*), and here he echoes a verse from his *Root Verses on the Middle Way*: "We say that emptiness is that which is interdependent origination" (24.18). In other words, causality—as with other forms of interdependence—requires a kind of relationality that renders ultimate, essential, and independent existence impossible. For Nāgārjuna, this perspective charts a middle way between existence and nonexistence, between realism and nihilism. While Nāgārjuna is often understood as preaching a *via negativa* with his liberal references to emptiness and no-self, he nevertheless evinces great concern—particularly prominent in the *Precious Garland*—that he not be misunderstood to be preaching a nihilistic doctrine.

In particular, Nāgārjuna's negation is not meant to negate the realities of karma and its consequences in any absolute sense as utterly nonexistent. He resolutely affirms that by abandoning nonvirtuous actions, the king can attain the Dharma of ascendance and become a vessel of the Dharma. When it comes to choosing between nihilism and realism, it is clear which Nāgārjuna prefers:

In brief, a nihilistic view
is the belief that karma has no effect.
We say that it is not meritorious—
it leads to low rebirth and is a false view. //1.43//

In brief, a realist view
is the belief that karma has an effect.
We say that it is meritorious—
it leads to high rebirth and is a proper view. //1.44//

Thus a realist view is preferable, and as we have seen, both a high rebirth (as a human or heavenly being) and a proper view are prerequisites for liberation. Nevertheless, while necessary, they are not sufficient. One must also transcend both existence and nonexistence; that is what Nāgārjuna understands as liberation (1.45). We thus see again Nāgārjuna's commitment to a gradual path, where virtuous actions are embraced as a tool for arriving at the transcendence of both virtue and nonvirtue—an idea Nāgārjuna states explicitly later (1.79).

Now Nāgārjuna returns to his arguments about causes and effects (1.47) before launching into an elaboration of dependent arising (*pratītyasamutpāda*), the core Buddhist teaching that "when there is this, that arises" (1.48a), which we have already seen hinted at in the discussion of the causal processes that bring about saṃsāra. But now we see that for Nāgārjuna, dependent arising operates in the domain of not just causality but also conceptuality. As he says, "when there is long, there is short" (1.48b).[67] Here, as noted above, Nāgārjuna appeals to the notion of the two truths, the conventional and the ultimate. We see these two truths nicely summed up in a pair of verses:

Seeing that an effect arises from a cause,
one does not accept nonexistence,
having accepted that arising from fabrication
is the reality of the world. //1.50//

Having accepted, since it accords with reality,
the cessation that has not come from fabrication,
one does not resort to existence.
And so, not rooted in duality, one is liberated. //1.51//

The causes and conditions that give rise to experience, and that are fueled by the karmic propensity of the habitual "I," still obtain in the world even if they arise from a fabrication (the "I"). This is the conventional "reality of the world," and we cannot deny it. At the same time, cessation, meaning here the lack of inherent existence in things, is not produced by fabrication but is the natural state of things, and when this is clearly recognized, one does not "resort to existence" to avoid facing the reality of foundationlessness.[68] By thus relinquishing duality, one is free.

Nāgārjuna now continues with the theme of nonduality, the transcendence of both existence and nonexistence, the rejection of both realism and nihilism. He calls this transcendence the "nectar of the Buddhas' teaching" and the "unique Dharma heritage" (1.62).[69] Ultimately, neither the world nor nirvāṇa itself, the highest state attained by buddhas, exists and neither do they not exist (1.63–64). And this leads Nāgārjuna to ask a pertinent question:

Really, neither the world nor nirvāṇa comes into existence
nor goes go out of existence; nor do they endure.
So what kind of distinction could there actually be
between the world and nirvāṇa? //1.64//

This verse is reminiscent of a verse from the *Root Verses of the Middle Way* in which Nāgārjuna claims that there is not the slightest difference between saṃsāra and nirvāṇa.[70] But at this point, we must ask: does Nāgārjuna really want to collapse suffering and liberation, arguing that they are somehow the same? It seems clear that he wants to uphold that there really is a path away from suffering and toward liberation.

But in that case, it would seem, they cannot be the same. Paradoxically, though, the path from suffering to liberation undeniably requires that one recognize the ultimately empty nature of both these elements (and of oneself). And from that perspective, there is no basis whatsoever on which to set up any kind of real distinction between them.

Now Nāgārjuna moves on to momentariness, the notion that things exist only for an infinitesimal moment of time and hence that nothing endures for more than a moment. Taking up in quick succession many arguments that later thinkers will spend whole treatises unpacking (1.65–70), he argues that the lack of enduring entities entails the lack of any real production or cessation. He then pushes further to critique even the very notion of change and the idea that moments of time really exist. To do so, he analyzes a moment of time as involving temporal parts to a moment (a beginning, a middle, and an end), each of which can likewise be analyzed *ad infinitum*. Here Nāgārjuna is employing a version of the neither-one-nor-many analysis (*ekāneka-vicāra*) that later Madhyamaka thinkers take up.

He sums up all these metaphysical and conceptual dependencies as follows:

> There are no singular things because they have many spatial parts,
> and there isn't anything that lacks spatial parts.
> Without the singular, there cannot be the many.
> Without the existent, there cannot be the nonexistent. //1.71//
>
> The existent would be nonexistent
> due to either destruction or counteraction.
> But since the existent is impossible,
> how could there be destruction or counteraction? //1.72//
>
> Therefore the world is not actually diminished
> by obtaining nirvāṇa.

When asked whether there is any end to the world,
the Victor remained silent. //1.73//

The result of investigating the Dharma of the highest good, the nature of reality, is that one finds no center, no core, no foundation at all. Even the Dharma itself is foundationless and "cannot be made one's own" (1.75). Those who "delight in foundations" (1.76) are fools who are "terrified of that fearless state" (1.77) in which grasping at reality has ceased. To avoid being led astray by those who preach foundations, Nāgārjuna teaches the king a "correct, transcendent approach that does not rely on duality" (1.78).

In the remaining verses of what has been designated the first chapter of the *Precious Garland*, Nāgārjuna analyzes diverse factors of experience as given in Buddhist Abhidharma literature, from the four elements to the five aggregates to the six constituents, to the objects of our senses, to various philosophical categories like ignorance, karma, and birth, as well as metaphysical postulates such as agent, object, action, number, conjunction, cause, effect, time, long, and short. In each case, Nāgārjuna concludes that these designations are dependently arisen. None has any fixed, essential identity. None has any foundation. All are "fuel for the fire of awareness" and are "incinerated by the blazing flames of proper analysis" (1.97) and thereby subdued. When some element to which one had previously attributed essential existence is seen to be empty, Nāgārjuna then asks, "How could it achieve nonexistence?" (1.98).[71] In this way, Nāgārjuna preaches to the king a doctrine of emptiness and nonduality.

When we move to the next chapter, dubbed "A Mixture,"[72] we find that Nāgārjuna continues this topic, introducing now the metaphor of the world as like an illusion. Since neither birth nor death has any inherent existence, one cannot say that the world comes into or goes out of existence. Using an example of a magically conjured elephant, he says:

An illusory elephant does not come
from anywhere, nor does it go anywhere;
since it is a mere bewitchment of the mind,
it does not stand as a real thing. //2.12//

So too, the world, like an illusion, does not come
from anywhere, nor does it go anywhere;
since it is a mere bewitchment of the mind,
it does not stand as a real thing. //2.13//

He next evokes the fourfold style of refutation for which he is famous when he states that the Buddha maintained that "the world cannot be specified in four ways—as finite, infinite, both, or neither" (2.15). But just to make sure that no one misunderstands his intent, Nāgārjuna emphasizes that this illusion-like nature of the world does not invalidate the Buddha's ethical teachings that make up the Dharma of ascendance. He expresses some worry that people will interpret this teaching as a kind of nihilism that will lead them to the deepest hells (2.20).[73] And he tells the king that so long as he has not penetrated the reality of foundationlessness, his karmic propensities will continue, for good or ill.

He then dispenses this germane advice to close this long section on the Dharma of the highest good:

Therefore, as long as you have not understood
this Dharma that destroys the habitual "I,"
devote yourself to the Dharma
of giving, morality, and tolerance. //2.25//

Nāgārjuna may believe that the king has the capacity to understand the Dharma of the highest good, but penetrating it deeply in such a fashion as to destroy the habitual "I" that divides up the world into all its dualities is far easier said than done. Until the king can do so, he should adhere carefully to the virtuous practices that make up the heart of the

Dharma of ascendance. Without these practices, the most profound insight cannot come about. Much of the remainder of the *Precious Garland* is thus devoted to explaining these practices of ethical formation, though we will discover that small sections of further teachings on the Dharma of the highest good are sprinkled throughout.

The Dharma of Ascendance, Continuation (2.26–74ab)

In the next forty-nine verses, Nāgārjuna makes clear that the Dharma of ascendance is a minimum requirement not only for successful Dharma practice but also for political success. He states this without using the term Dharma of ascendance, but his emphasis on worldly happiness and success, as well as his instruction in verse 2.25, make clear that it is the Dharma of ascendance with which he is now again concerned:

> King, if you undertake deeds that
> begin with Dharma and have Dharma
> in the middle and Dharma at the end,
> you will not despair in this world or the next. //2.26//
>
> Through Dharma you attain fame and pleasure,
> you have no fear now nor at death;
> and in the next world, you will have great joy—
> so devote yourself always to Dharma. //2.27//
>
> Dharma is the highest policy;
> through Dharma the world is pleased;
> and a world that is pleased
> will not deceive you here or hereafter. //2.28//
>
> But the world will not be pleased by
> a policy that proceeds without Dharma.

And when the world is not pleased,
you will not be happy here or hereafter. //2.29//

Nāgārjuna appeals to the king's desire for both happiness and fame in advocating for his practice of this kind of Dharma, saying that it is just Dharma that is the highest political policy (*dharma eva parā nītiḥ*). He tells the king that by adopting a political policy consisting in Dharma, he will please the world and will thereby have no reason to fear it.

In the verses that follow, Nāgārjuna emphasizes the dangers of deception, calling political theory intent upon deception "useless" and stating that it leads to bad rebirths (2.30). Deceiving others amounts to deceiving oneself in the long run (2.31), for by deceiving others, a king ultimately cheats himself out of happiness and well-being. Such an attitude distinguishes Nāgārjuna's teaching from more secular tracts on political theory like the *Arthaśāstra*, which include elaborate instructions on how to cheat and deceive one's foes.[74]

Now comes a series of instructions on cultivating virtuous qualities and abandoning nonvirtuous ones. The futility of cheating and nonvirtuous behavior is first cleverly brought out when Nāgārjuna appeals to the king's desire for success, reminding him that cultivating virtues will irk his enemies more than any evil he might muster:

If you wish to make your foes unhappy,
do away with your faults and enhance your good qualities.
That way, you will gain great benefit,
and your enemies will also be displeased. //2.32//

This is perhaps a bit of humor, because when the king eventually becomes a bodhisattva as Nāgārjuna is going to urge him to do, wishing to displease enemies (or even having enemies) will be out of the question. The verse is an acknowledgment that our king is still enmeshed in worldly political life, and these kinds of petty desires are no doubt still

at play. If Nāgārjuna can find a way to turn that to the cultivation of virtue, that surely displays his flair for the pedagogical practice of skill in means (*upāya*)!

Nāgārjuna's presentation of the cultivation of virtues includes two famous sets of four. The first is the four means of gathering disciples (*saṃgrahavastu*)—through generosity, gentle speech, beneficence, and concordant conduct. The second are four key virtues—truth, munificence, tranquility, and wisdom (2.34–39).[75] Regarding truth, he notes that one falsehood is enough to lose the trust of his subjects (2.34). Importantly, too, truth is not just a matter of being undisputed: truth must also be beneficial (2.35). Munificence hides a king's flaws, but greed exposes him (2.36). Tranquility leads to all manner of worldly virtues, including glory and authority (2.37). And wisdom is what protects the king from the deceptions of self and other. Critical to the king's inculcation of Dharma is to reflect on the impermanence of "life, health, and political power" and in this way to cultivate a sense of urgency about the importance of practicing Dharma (2.43). Reflecting on the inevitability of death and the law of karma, the king should become firm in his practice of virtue (2.45). In all these reflections, insights into momentariness (i.e., impermanence) and emptiness are emphasized as necessary for abandoning the greed and hatred that accompany delusion.

In short, the king should turn away from vices like intoxication (2.46), gambling (2.47), and especially attachment to women (2.48ff.). But with this last vice, we encounter a section that many contemporary readers struggle to reconcile with their understanding of Buddhist virtue, some even finding it offensive, particularly in light of the vehemence and length of the passage. Its interpretation requires some thought as well as some knowledge about ancient Buddhist meditation practices. In twenty-two verses (2.48–69), Nāgārjuna recounts to the king numerous reasons why he should view women's bodies as filthy, impure, and disgusting. The overall context concerns the forms of confusion that drive negative mental states (*kleśa*), particularly that of lust or attachment (*rāga*). Here,

the traditional Buddhist teaching on the four illusions is especially relevant: taking that which is impermanent to be permanent, taking suffering as pleasure, taking the impure to be pure, and taking that which is not a self to be a self. Echoing these teachings, the traditional interpretation of this passage is that Nāgārjuna is aiming to reduce the king's attachment by pointing out that the women whose beauty and purity he finds so entrancing are not in fact inherently beautiful or pure. This approach focuses on the fundamental ways one mistakes something for what it is not. A parallel case is Nāgārjuna's attempt to demonstrate to the king that what he takes to be a self is not really a self but rather a conceptual overlay imposed on a collection of fleeting aggregates (an argument he made previously in chapter 1); another is that what the king takes to be pleasurable is not inherently so but is liable to change and therefore is also by nature suffering (an argument he will make in chapter 4).

More specifically, this passage is clearly evoking the contemplative practice known as the "meditation on foulness" (*aśubhabhāvanā*) that Buddhist ascetics undertake to reduce attachment to their own physical forms and sexual desire for the bodies of others.[76] This practice has two aspects or phases, each of which may be practiced separately. In one phase, one consciously attends to all the elements of one's own or another's body—including the less appealing ones like urine, feces, mucus, blood, and sweat—and notices that one's unexamined conception of bodies, especially attractive ones, as "pure" is actually a mistaken apprehension of what is fundamentally "impure." In the other phase, one vividly contemplates the stages of a corpse's putrefaction and decay, taking the contemplation to such a level of focus that it culminates in the visceral perception of all bodies, including one's own, as skeletons. In terms of technique, the visualizations used to induce revulsion toward one's own body are largely identical to those that one would direct toward women's bodies. It is notable that Nāgārjuna does remind the king that "Your own body is just as filthy as the body of a woman" (2.64). Here, Nāgārjuna is clearly following the basic point

that attachment of all kinds, whether to one's own body or others', needs to be a target of spiritual practice.

Nevertheless, the lengthy and graphic descriptions of women's bodily impurity appear so extreme that it seems that something more is in play, especially when one considers that this passage is not an outlier; numerous similar passages can be found in other works.[77] And as José Cabezón notes, even though these meditations *may* be directed toward men's bodies, the rhetoric surrounding women's bodies is generally far more negative and vehement.[78] Nāgārjuna also reveals a gender bias when, later in the text (5.72), he advises the king to make the (ostensibly altruistic) aspiration "At all times may all women become the best of men," a line that may be interpreted either as an aspiration for women to become buddhas or as an aspiration for them to take rebirth as male humans or celestials.[79] Overall, then, while recognizing that the explicit purpose of such passages is to reduce attachment to bodies in general, they also remind us that Nāgārjuna was speaking as a male-identified monastic to a male-identified king in a heteronormative patriarchal context. We will not further dwell here on ways that this gender bias, deeply entrenched in the cultural norms of its time, impacts the *Precious Garland*, but we recognize that such impacts are present.

In any case, while we may not care for Nāgārjuna's rhetoric or the gender bias it reveals, we can still recognize his larger point: desire (of whatever kind) is a problem, and trying to solve that problem by constantly chasing newer or shinier sense objects is doomed to fail. As Nāgārjuna states quite artfully:

> If you scratch an itch, it feels good,
> but it feels even better to have no itch at all.
> So too, one is happy to have obtained worldly desires,
> but there is greater happiness in having no desire at all. //2.68//

Having extolled the virtues of freedom from lust, the monk now goes on to briefly note another problematic activity that the king likely

relishes but that is bound to bring him "a short life, fear, and suffering as well as rebirth in hells" (2.70). Like sexual predation and debauchery, the hunting of game has no place in the Dharma of ascendance, not only because of the direct bodily harm that it brings to animals but also because of the fear it instills in them. Urging the king to forsake killing, Nāgārjuna counsels him to become "one on account of whom beings feel joy" as do farmers when a great rain cloud arrives (2.72).

Having thus reviewed the problems associated with two of the primary three poisons that fuel saṃsāra—greed and hatred, whose roots lie in delusion—Nāgārjuna now praises the bodhisattva's compassion and awakening mind (*bodhicitta*, the intention to awaken for the sake of liberating sentient beings) and the bodhisattva's wisdom "that relies not on duality" (2.73–74). Thus, we now return to the Dharma of the highest good, this time linked more closely to the Mahāyāna and the ethics of a bodhisattva.

The Bodhisattva's Infinite Merit and Wisdom (2.75–3.29)

The next section of the Precious *Garland* concerns the bodhisattva's special methods for obtaining infinite merit and wisdom. The segment begins by discussing the unusual body of a so-called "great man" (*mahāpuruṣa*), which Nāgārjuna promises the king will obtain through the practices he will describe. This superhuman physical body is obtained through inconceivable merit and is said to be adorned with thirty-two major marks and eighty minor signs.

Traditionally, this unusual body is shared by two kinds of exceedingly rare beings: a wheel-turning monarch (*cakravartin*) and a fully awakened perfect buddha (*samyaksambuddha*). The notion of the great man belongs to the larger Indian religious landscape and was adopted and adapted by the early Buddhist tradition.[80] The bodies of a wheel-turning monarch and of a perfect buddha are both understood as fruits of a great collection of merit. Both also make possible the spread of the Dharma, though in different ways: the Buddha does so

by teaching the Dharma, while the wheel-turning monarch does so by ruling in accord with the Dharma.[81] As Susanne Mrozik (2007) has pointed out, the Indian Buddhist tradition casts bodies as both the *effects* and the *conditions* of morality, and we can certainly see this logic at play in the body of the great man.

While the bodies of a wheel-turning monarch and a perfect buddha are both obtained through the abandonment of nonvirtuous actions and the performance of virtuous actions, there is a world of difference between them. After describing the thirty-two marks and the eighty minor signs in some detail (2.75–96), Nāgārjuna clarifies that while the external appearance of these marks and signs may appear similar, their nature is vastly different due to the vast differences in the causes that have brought them about. He states:

> Each of the marks and signs
> of a wheel-turning monarch
> are said to come from one condition—
> clear faith in the King of Sages. //2.98//
>
> But even such virtue that has been
> intently amassed over a billion eons
> would not be sufficient to produce
> even a single pore of a buddha. //2.99//
>
> The brilliance of the suns
> bears some slight similarity to fireflies' light;
> likewise, the marks of the buddhas
> slightly resemble those of the wheel-turning
> monarchs. //2.100//

Here again we find reflected the two aspects of Dharma, that of ascendance and that of the highest good. The extraordinary body of a wheel-turning monarch, presumably the highest status that a human

being can obtain, comes about, as do all happy states, through faith in the Buddha (the King of Sages). But the extraordinary body of a perfect buddha far outstrips this body in terms of its brilliance (which is like the sun as compared to a firefly) and in terms of the virtue or merit required for its creation.

Here Nāgārjuna introduces for the first time the idea of the Mahāyāna, the Great Vehicle, the new religious movement with which Nāgārjuna and his philosophy of emptiness are closely associated and which Nāgārjuna vociferously defends in the *Precious Garland*. Most of the explicit defense takes place in the fourth chapter, but here in the first part of the third chapter, Nāgārjuna lays out the main principles of the Mahāyāna and its iconic practitioner, the bodhisattva, a being intent upon the attainment of perfect buddhahood for the sake of bringing maximum benefit to the suffering beings of the world. Traditionally, it was maintained that a perfect buddha, such as the buddha of our era, Śākyamuni Buddha, amassed the two collections for awakening—merit and wisdom—over more than three incalculable eons. During this vast stretch of time, the bodhisattva, or future buddha, performed incalculable acts of virtue in his many lifetimes as a human, as a celestial being, and even as an animal. A famous story goes that the future buddha had a chance to awaken as an arhat, a noble one freed from suffering and from the vicissitudes of compulsory rebirth. Rather than take that opportunity, the bodhisattva instead vowed to work for perfect buddhahood with its splendid body of marks and signs, to become the kind of being who can turn the wheel of the Dharma during a dark age when the Dharma has been forgotten.[82]

Now Nāgārjuna alerts the king to this extraordinary path, first indicating just how far superior is the collection of merit of a bodhisattva versus that of an ordinary practitioner (person in training), arhat (person beyond training), or pratyekabuddha (person who has awakened on their own but does not turn the wheel of Dharma for others). He says:

A single pore of a buddha arises
from ten times the following measure of merit—
the total merit from which all pratyekabuddhas have arisen,
the total merit that has produced all those in training and those beyond training,
and the total merit of the entire universe,
which, like the universe, is infinite.
Each pore of a buddha likewise
arises from that much merit. //3.2–3//

These two verses commence a long segment celebrating the inconceivable merit required to create first a single pore of a perfect buddha's body, then the eighty secondary signs, then the first thirty marks, and finally the last two marks, the swirl of hair between a buddha's eyebrows and the *uṣṇīṣa* protrusion atop a buddha's head (3.7–8). In each case, the amount of merit required is thousands, or hundreds of thousands, times greater than the merit required for the previous element. And as we have already seen, even a single pore of the perfect buddha's body requires infinite merit. All this is just the merit that is required to create a buddha's physical or form body (*rūpakāya*). The requirements for the buddha's Dharma body (*dharmakāya*), obtained through wisdom, are likewise immeasurable (3.9–10).

Having extolled and marveled at the vast stores of merit required for a bodhisattva to obtain a buddha's form body and Dharma body, Nāgārjuna now says something surprising. He tells the king that he should not be daunted at the thought of traversing this seemingly impossible path (3.14). Why? Since a bodhisattva undertakes the more arduous path of the Mahāyāna to benefit limitless sentient beings, the love and compassion that motivates the bodhisattva is likewise limitless. The merit from that commitment to alleviate the suffering of infinite beings is thus itself also infinite. With this reasoning, Nāgārjuna encourages the king as follows:

Since sentient beings are infinite,
from the moment this commitment is made,
those who remain resolute
whether they are asleep or awake,
or even heedless, will still continuously gather
merit that, like beings, is infinite.
And since this merit is infinite, it is said
that attaining infinite buddhahood is not hard. //3.17–18//

Remaining for an infinite time
and yearning for infinite awakening
for the sake of infinite beings,
bodhisattvas perform infinite virtue,
so how could they not before long obtain
awakening, even though it be infinite,
through the collection of these four that are infinite? //3.19–20//

The idea that the Mahāyāna is a fast track to buddhahood might have seemed counterintuitive in Nāgārjuna's day. After all, the bodhisattva's path is said to be immeasurably long. Yet here is Nāgārjuna telling the king that "attaining infinite buddhahood is not hard." Even more surprising is that he follows up this statement with the claim that the "suffering of both body and mind are quickly eradicated" by one who can obtain infinite merit and infinite wisdom.

Just as merit is the currency of the Dharma of ascendance, Nāgārjuna says that the Dharma of the highest good is fueled by wisdom. If the bodhisattva can obtain infinite merit quite easily due to their love and compassion for infinite sentient beings, can the bodhisattva just as easily attain infinite wisdom? Nāgārjuna is not quite as categorical on this point, but he does hint at an affirmative answer in the next verses (3.21–23). Noting that the bodhisattva eliminates bodily and mental suffering through "infinite merit" and "infinite wisdom," he

clarifies that mental suffering, which is rooted in confusion, is eliminated through the realization of foundationlessness.[83]

The idea that all things are foundationless—empty of inherent existence—is central both to Mahāyāna Buddhism and to Nāgārjuna's Madhyamaka thought. Although not stated explicitly here, later Buddhists recognized that the type of negation involved in emptiness—the negation of intrinsic identity or essential nature (*svabhāva*)—is one that leaves no ontological residue; it does not even affirm itself. It is also the same no matter the entity under consideration. Thus to know the emptiness of one entity is to know the emptiness of any and all entities. To put it in the language of later texts, emptiness has just "one taste" (*ekarasa*). Perhaps this universality is what Nāgārjuna had in mind when he said that bodhisattvas obtain infinite wisdom through their realization of foundationlessness.[84]

The Conduct of a King (3.30–4.45)

Although the fourth chapter of the *Precious Garland* has the title "Teachings on the Conduct of a King,"[85] the actual advice for how the king should use his royal powers begins thirty verses into chapter 3 and continues through around the middle of chapter 4. Having educated the king about the special methods for obtaining infinite merit and infinite wisdom, Nāgārjuna now proceeds to give specific instructions on governance. If the previous materials ventured into the Dharma of the highest good, we are now clearly back in the Dharma of ascendance. Nāgārjuna again clarifies the two domains:

> Eliminating faults and acquiring good qualities
> is the Dharma for one seeking ascendance.
> The elimination of all grasping by means of knowledge
> is the Dharma for one seeking the highest good. //3.30//

With this division clarified, Nāgārjuna now presents a litany of

meritorious acts the king should undertake. Sprinkled in these verses are a few nods in the direction of the Dharma of the highest good, but by and large this section gives concrete advice for protecting his subjects and making his kingdom prosper. It is in this part of the work that Nāgārjuna makes a distinctive Buddhist contribution to the well-known Indian topics of the "policy of a king" (*rājanīti*) and the "Dharma of a king" (*rājadharma*), subjects explored in works on politics (*nītiśāstra*) as well as law (*dharmaśāstra*).

Buddhist reflections on the conduct and even the possibility of a righteous king can be found in a range of sources.[86] Some of the oldest material is probably reflected in the *Aggañña Sutta* ("Discourse on Origins"), a work preserved in the Pāli canon that provides an origin story of sorts for the institution of kingship.[87] In this text, people live harmoniously in a kind of peaceful anarchy until the negative force of the defilements, especially greed, leads to theft and other crimes. The elected king's purpose, according to this discourse, is to punish wrongdoers and thereby keep the peace. Another influential work preserved in Pāli, the *Cakkavattisīhanāda Sutta* ("Discourse of the Lion's Roar of the Wheel-Turning Monarch"), tells the story of an ancient wheel-turning monarch, Daḷhanemi.[88] This king's virtue is so great that it enables him to rule the entire universe without the need to impose punishments or engage in violence. He does so with the aid of a magical wheel that he sets in motion to travel to the four quarters, entering the realms of enemy kings, all of whom, seemingly enchanted, beg Daḷhanemi to take possession of their lands. Daḷhanemi in turn instructs the kings in the five precepts of a Buddhist layperson and tells them to rule their kingdoms with virtue. In the narrative, subsequent generations of wheel-turning monarchs neglect the practices of virtue and engage in the ten unwholesome actions—which we have already seen Nāgārjuna specifically enjoining the king to avoid—and their status eventually degenerates to that of an ordinary king.

But along with these narratives of ideal kings, we also find recurring qualms in Buddhist literature about the dangers of kingship

and of wealth, power, and privilege. Much of the worry over rulers centers on the perceived need to inflict punishment (*daṇḍa*) and the obligation to engage in warfare, though concerns about pride and arrogance also crop up. Nāgārjuna's student Āryadeva, in his *Four Hundred Verses*, casts doubt on the possibility of a truly virtuous king, at least in these degenerate times, stating that contemporary kings have made society into a "hunting ground"[89] and declaring that only a fool would obtain a kingdom.[90] Narrative sources also provide many examples of virtuous people trying to avoid kingship. In the *Story of Maitreya* (*Maitreyāvadāna*), for example, we read how Kauśika, the king of the gods (known also as Śakra or Indra), tries to persuade a celestial being who was destined soon to die to take birth in the womb of a particular queen so that the king could have an heir to his throne. The celestial being answers, "Kauśika, that's madness! Kings commit many offenses. Don't let me end up in hell having ruled a kingdom unjustly."[91] Similarly, when the bodhisattva ascetic Bodhi, whose story is told by Āryaśūra, tries to convince a king to refrain from the more unsavory or "crooked" elements of political life (*nīti-kauṭilya*) and to embrace an altruistic policy of protecting his subjects, the king's ministers work to convince the king that the ascetic is a spy set out to weaken him. While the bodhisattva is successful in converting the king in the end, the strong objections to his counsel reflect a dominant view of kings and their ministers as adhering not to moral principles but to a self-serving Realpolitik.[92]

Compared to these expressions of skepticism about the possibility of a virtuous king, Nāgārjuna's message seems far more positive. Nāgārjuna encourages the king to embody the highest ideals of kingship, and he thus counsels the king about how to use his royal resources to generate the vast merit he will need to become a wheel-turning monarch or celestial king himself.

The first item in the list of activities that Nāgārjuna advises the king to undertake involves making—or more likely sponsoring artisans to make—buddha images, stūpas, and monasteries. This is the section

of the text discussed above, with its reference to images of buddhas atop lotus flowers, that scholars have used to try to date the *Precious Garland*. We see here the Buddhist monk respectfully beseeching his patron to supply the requisites for a stunning and flourishing Dharma complex and community. Nāgārjuna says:

> In a respectful manner, make buddha images,
> stūpas, and vast monasteries
> with extensive and richly appointed
> chambers and so on. //3.31//
>
> From all kinds of precious substances,
> please make well-drawn,
> beautifully proportioned images
> of buddhas upon lotus flowers. //3.32//
>
> With every possible effort nurture
> the holy Dharma and the community of monastics.
> Adorn the stūpas with gold
> and with netting made from gems. //3.33//
>
> Honor the stūpas with offerings
> of gold and silver flowers,
> diamonds, coral, and pearls,
> sapphires, beryl, and emeralds. //3.34//

The logic of patronage here is clear. Nāgārjuna implores the king to make lavish material offerings to the monastic community, and the material benefits to the monastic community are obvious. But Nāgārjuna argues that through the merit of such munificence, the king will improve his own condition, and he will likewise enhance his reputation, power, and wealth. In the long term, such meritorious activities can even enable the king to reach the lofty heights of a wheel-turning monarch.

Beyond the sponsorship, embellishment, and support of religious sites, this section also includes memorable advice on caring for the kingdom's subjects. With a focus on generosity, the first of ten so-called perfections (*pāramitā*) on the bodhisattva path, Nāgārjuna instructs the king to provide for the public good through building rest houses, parks, pavilions, and causeways and by setting up cisterns and supplying them with needed items like water filters, shoes, tweezers, pots and pans, grains, and oil. He even recommends putting out food at the openings of anthills! He counsels making offerings to hungry ghosts and animals, and promotes restoration of the environment where it has been ravaged by drought or war. Some of his advice is easier said than done, as when he instructs the king to "Keep the market fair and regulate the price of goods" (3.54).

No matter the specifics, the larger message for the king remains consistent: embody the altruism that is the hallmark of the bodhisattva. Nāgārjuna says:

> Just as you pay attention to
> whatever you think will benefit you,
> so too pay attention to
> what you think will benefit others. //3.56//
>
> Like the earth, water, fire, and wind,
> and like wild herbs and the plants of the forest,
> make yourself immediately and entirely
> available for the general enjoyment of all. //3.57//
>
> Even when taking their seventh step,
> bodhisattvas have the attitude of giving away
> all their possessions; this produces merit in them
> that is as limitless as the sky itself. //3.58//

The bodhisattva's seventh step refers to the time of the bodhisattva's birth in his final life, the life when he will attain awakening as a perfect buddha. The bodhisattva baby emerges from his mother's side and immediately takes seven steps, proclaiming that this is his final lifetime.[93] The idea seems to be that limitless generosity is a defining characteristic of the bodhisattva, and since it produces limitless merit, the king should seek to emulate this attitude.

Now, however, we find in this section what appears to be the disturbing advice to "bestow well-adorned, beautiful maidens upon those who seek them" (3.59), followed by a reference to a previous life of the Buddha Śākyamuni in which the future Buddha gave away "eighty thousand maidens adorned with all kinds of ornaments and accompanied by all kinds of goods" (3.60).[94] Such statements remind one of the wrenching story of the bodhisattva Viśvāntara (Pāli: Vessantara), who gave away his own children and wife to perfect the virtue of generosity. Patriarchal values are evident here, as they were in the section above on the impurity of women's bodies. Yet it is important to recognize why such stories are revered. The main point in the Viśvāntara narrative is to emphasize the bodhisattva's powerful renunciation, a virtue closely tied to generosity in Buddhist texts. The fact that all turns out well in the end for the children and wife of Viśvāntara serves as evidence, at least within the narrative world of the Jātaka tales, that the action arose from a pure motivation.[95] In the case of the maidens whom the king is advised to give away in the *Precious Garland*, we might take a clue from the phrase "adorned with all kinds of ornaments and accompanied by all kinds of goods." We know that it was a virtual requirement of ancient kings to have a harem of women at the royal court. If the king, in his capacity as their custodian and lord, were to arrange marriages for these dependent women, treating them in effect as his own daughters, then it would be appropriate for him to furnish them with dowries, hence the emphasis on their jewelry and the accompanying goods. In this way, he would perhaps save them from the fate of living as unprotected women in a time where

such lives were not easy. Like Eda,[96] therefore, we disagree with Hopkins, who states, "Nāgārjuna advises the king to provide prostitutes to those seeking sexual pleasure, perhaps when it suits governmental needs for entertainment."[97] At the same time, on the surface, these verses are difficult to accept and reconcile with contemporary values, just as the narrative of Viśvāntara is extremely challenging to contemporary readers.

What principles should rule the king's generosity? In the main, Nāgārjuna's recommendation to the king is to focus on giving sentient beings exactly what they need, regardless of whether the offering is experienced as pleasant or unpleasant. For example, the king should give poison to "those for whom poison would be beneficial" and should withhold "even the best food" from those it would harm (3.63). In short, Nāgārjuna counsels the king:

> It is said that if a snake has bitten one's finger,
> it is helpful to cut it off.
> Likewise, the Sage said that if it benefits others,
> one should even do something unpleasant. //3.64//

In other words, the king should exemplify the bodhisattva's skill in means (*upāyakauśalya*), a key idea in Mahāyāna Buddhism that complicates any simple, deontological account of Buddhist ethics.[98] The Madhyamaka teachings on foundationless and nonduality are also key here insofar as they do away with any temptation to found morality on absolute distinctions between right and wrong, good and bad, and so on. Of course, the impetus to reduce suffering for oneself and others must remain in place, but precisely how this will play out is always a matter of discernment in the moment.

In this way, Nāgārjuna urges the king to take on the activities of a bodhisattva. He should be especially relentless in rooting out his own faults, and he should cultivate generosity, morality, and tolerance—in short, all the perfections, including wisdom. Compassion can be

increased through the recognition that even those who cause harm are caught in a vicious cycle of their own construction. The king thus should not be angry but should "realize that it is the effect of previous karma" (3.71). In teachings designed to help diminish the king's grasping, Nāgārjuna reminds him of the precariousness of his life and fortune, noting that "The causes of death are numerous" while "those that sustain life are few" (3.78). The Dharma, in the end, will bring peace and allow the king to sleep well at night. And even if the king is not liberated, he will attain all the good things that come with the Dharma of ascendance.

But the Dharma brings benefits still more amazing. As the king's merit and wisdom increase, he will eventually attain even the extraordinary states known as the six psychic powers (*abhijñā*), each of which is extolled over the course of six verses (3.92–97). These include the ability to see and hear things remote in time and space, to know others' minds, to perform miraculous feats, and to remember one's previous lives. But ultimately, by pursuing the Dharma always, the king will attain the sixth psychic power, which amounts to the liberation of a buddha:

> Through correctly and truly understanding
> that all things are essenceless,
> you will attain the sixth psychic power—
> the supreme cessation of all defilement. //3.97//

And by undertaking these practices with the altruistic awakening mind of a bodhisattva, his understanding of foundationlessness will always be conjoined with (and "moistened by") compassion so that he can become a perfect buddha who will aid myriad sentient beings:

> By meditating, so as to liberate all beings,
> upon the uniform awareness of suchness
> that has been moistened by compassion,
> you will become a victor with supreme qualities. //3.98//

In this way, the king will become a buddha, and his "buddhafield will be pure" (3.99). The deep understanding of karma means that the king will understand that he should "always benefit beings" and that "this will likewise benefit you" (3.100). The plea for the king to commit to the bodhisattva path that is the Mahāyāna could not be clearer.

This type of advice continues from the end of chapter 3 into the first half of chapter 4, with Nāgārjuna now mentioning his affection for the king along with his difficulty in giving "beneficial but unpleasant" (4.2) advice to him. And he now embarks on a most challenging topic, urging the king to give away his wealth. It is here that he gives the king his most specific advice on how to support *dharmāspada* or "Dharma complexes" that contain the infrastructure, including buildings, for the ongoing study and practice of the Dharma. Here, Nāgārjuna appeals even to the king's vanity and desire to secure his reputation in posterity to cajole him into constructing a magnificent center:

> Establish a glorious Dharma complex
> and famed center of the Three Jewels
> such as has not been touched
> by impotent kings even in their fantasies. //4.10//
>
> King, it is best not to make a Dharma complex
> if it does not make the hairs of your princely vassals
> stand on end, since you won't be praised for it,
> even after you're dead. //4.11//
>
> Using even the entirety of your resources,
> make a Dharma complex that, through its loftiness,
> amazes and inspires exalted princelings
> and deflates inferior ones. //4.12//

Reminding the king that he cannot take his wealth with him when he dies, Nāgārjuna urges him to spend extravagantly on the Dharma

(4.14). Noting that when the king is dying, it will be too late to engage in generosity as his ministers will take over the coffers and will be already fawning over the new king (4.16), Nāgārjuna encourages the sovereign to use all his resources in the support of the Dharma, doing so without delay, since "You stand amid death's causes like a lamp in a storm" (4.17). Further, the king should protect even those resources that have been donated by a previous king, including tax-exempt temples (*devadroṇī*).[99] Such are some of the clever arguments Nāgārjuna makes to the king to persuade him to undertake a series of large donations and to preserve any special privileges previously granted to the Buddhist community.

Now Nāgārjuna moves on to more detailed policy advice in a section where we encounter a number of titles for political offices, some of which are known to us from early political treatises like the *Arthaśāstra* and some of which are otherwise unknown. Intriguingly, Nāgārjuna seems to recognize that a king must have his army, even though he advises that the king's military advisors be "magnanimous, unattached, heroic, and polite," not to mention "steadfast, always vigilant, and pious" (4.24). He suggests similar virtues for the other officials the king should appoint, whether these be ministers (4.16, 4.23), officers of religious affairs (4.22), policy experts (4.23), administrators (4.25), magistrates (4.29), and even spies (4.38). Throughout these verses, Nāgārjuna paints a picture of a political paradise, a kingdom whose king is munificent, kind, and wise and whose subjects are provided with all that they need to live peacefully and well.

But the difficulty of doing so should not be minimized. Nāgārjuna hints at this when he says:

> King, hear how in this world,
> where they usually prey on each other,
> both the Dharma and a kingdom
> could still be yours. //4.28//

Although he holds out the possibility that the king can reconcile Dharma and politics, he also acknowledges that this is far from the norm. Instead of working together, it is more typical for religion and the state to "prey on each other." Unless the king can carry out these many suggestions, his kingdom will follow the much more common "law of the fish" (*mātsyanyāya*), where the powerful destroy the weak and where there is no place for magnanimous and kindly rulers (4.42). But by maintaining his focus on the benefit of all beings (4.31) and keeping himself thus "moistened by compassion" (4.30), the king can rule by means of Dharma.

Some advice that appears to be quite at odds with how many governments are run today is found in these verses:

> Either every day or every five days,
> release the weakest prisoners.
> Of the remaining ones, let there not be any
> who are never released at some appropriate point. //4.33//
>
> In relation to those that you intend never to release,
> contradictions with your vows arise.
> From contradicting your vows, you perpetually
> accumulate more sin. //4.34//
>
> And until they are released,
> those prisoners should be made content
> by providing them with barbers, baths,
> drink, food, medicines, and clothes. //4.35//
>
> As if you had the intention of making
> unruly children behave properly,
> you should discipline them out of compassion—
> not out of anger or the desire for material gain. //4.36//

Having correctly examined
and identified wicked murderers,
send these people into exile
without killing or harming them. //4.37//

Here we see clearly that Nāgārjuna has not adopted the all-or-nothing approach to Buddhist kingship that seems to characterize Āryadeva's *Four Hundred Verses* and other works of Buddhist philosophy and literature. For Nāgārjuna, the fact that compassion is supreme and should never be relinquished does not imply that the king should refrain from meting out punishment (*daṇḍa*) to those who could benefit from it. Likewise, it appears that Nāgārjuna would accept the idea that the king might engage in warfare for the benefit of his subjects, or so the reference to magnanimous military advisors would imply.

As scholars like Michael Zimmermann (2006) and Stephen Jenkins (2010) have demonstrated, Buddhists were not as a rule averse to the kingly use of violence to maintain control of the kingdom and to keep the peace. To the contrary, they often express that it is a king's *duty* to discipline and punish wayward subjects. The key, however, is to do so always with a compassionate intention, just as a parent disciplines a young child. Unlike in the *Arthaśāstra*, unbridled pursuit of wealth and power is not a proper kingly goal. And even Buddhist texts that recommend the use of physical punishment generally prohibit the use of capital punishment or of permanent maiming.[100] If a criminal is beyond reform, they can be banished. In short, a king's exercise of power should be constrained by the common good and a keen awareness of karmic cause and effect.

The Bodhisattva Path (4.46–5.100)

The vision of a Dharma realm, where even the military advisors are kind and where prisoners are provided with material comforts, may well have seemed just as great a fantasy in Nāgārjuna's day as it does in

our own time. But that does not mean that we should conclude that Nāgārjuna was not serious in dispensing this advice. Indeed, Nāgārjuna ends the previous section on the conduct of the king with a stern warning. He admonishes the king that he must make sure that his running of the kingdom serves to increase pleasure, not increase suffering. Through a pair of clever verses, he cautions the king:

> King, through your efforts see to it
> that you do not end up producing
> a revenue stream of suffering
> through the capital of your royal treasury. //4.44//

> King, through your efforts see to it
> that you take enjoyment in
> the revenue stream of your kingdom
> through the capital of your royal treasury. //4.45//

Comparing karma to the economy, Nāgārjuna emphasizes the importance of creating the right kinds of causes and conditions that will alleviate suffering and bring about its opposite: pleasure.

After offering this seemingly straightforward advice, Nāgārjuna now launches into an extended meditation on the empty nature of pleasure. We thus return to the Dharma of the highest good, though Nāgārjuna does not invoke the phrase here. In a segment running to twenty verses (4.46–65), the king is reminded that despite appearances, all the many objects of his royal indulgences are not inherently pleasurable.[101] In fact, they are not even objectively real objects of the king's experience. Nāgārjuna repeatedly uses the Sanskrit terms *vyartha* and *vyarthatva*, which indicate the absence of being an object in any kind of absolute, objective fashion while also evoking a sense of being meaningless or pointless. With that phrasing in place, he runs through the gamut of possible objects of experience, showing how all of them exist only dependently, in a contingent fashion. Using arguments reminiscent of his other

Madhyamaka works, Nāgārjuna quickly demonstrates that all the constituents of experience, including the five aggregates, are likewise not objectively real. In short order, he dispenses with the objective existence of sense objects, sense faculties, past objects, future objects, present objects, the five elements, compositive entities, and the five aggregates. It seems there is nothing left in the kingdom that the king can own!

And in case the king imagines Nāgārjuna to be arguing that everything but the mind is unreal, Nāgārjuna dispenses with that illusion as well. Thus, while mental pleasure is just "conceptually created" (4.47), and while the mind plays a central role in conceptualizing objects as pleasant or unpleasant (4.53), nevertheless the mind should not be taken to provide a foundation that is otherwise lacking in the world. Nāgārjuna emphasizes the liberative power of this realization in these crucial verses:

> Since they are essenceless, one eliminates
> the craving to obtain pleasure
> and the craving to avoid pain.
> Those who see them thus attain liberation thereby. //4.63//
>
> "But who does this seeing?" Conventionally,
> the mind is said to do so.
> But without mental factors, there is no mind.
> The mind is not objectively the mind,
> so mental factors cannot be asserted along with it. //4.64//
>
> Having realized in this way that the world, in reality,
> is not objectively a world, one is groundless
> and free of basic causes for rebirth. Thus one attains nirvāṇa
> like a fire whose basic causes have ceased. //4.65//

Here we find again the profound Dharma of the highest good, the realization of foundationlessness, the means for putting an end

to uncontrolled rebirths and repeated suffering. The practices of the Dharma of ascendance alone will not snuff out the fires of suffering. For that, the Dharma of the highest good is key.

Yet this is not the end of the story. For Nāgārjuna is keen to demonstrate to the king the superiority of the Mahāyāna, the bodhisattva's path. And he reminds the king that although a bodhisattva who realizes foundationlessness "is certain to attain awakening," he also emphasizes that such beings, "due to their compassion," will continue to be reborn until they reach the awakening of a perfect buddha (4.66). From here until the end of chapter 4, the superiority of the Mahāyāna is defended against those who would deride it. Many have read this section as evidence that the Mahāyāna of Nāgārjuna's time was struggling to emerge as a legitimate path within Buddhist communities.[102] The passage includes themes that become tropes in the Mahāyāna tradition, including a dig at the Buddha's famous disciple Śāriputra (4.85), known in mainstream Buddhist sources as "foremost of the wise."[103] Likewise, we see a defense of the Mahāyāna's authenticity, saying that its teachings "are also the Buddha's words" (4.82). The theme of skill in means is again alluded to, with the notion that the Buddha often speaks "with a hidden intention" (4.88) and that for this reason, the Buddha's teachings are sometimes said to consist of just one vehicle and sometimes said to be three.[104]

The chapter concludes with some frequently cited verses that are designed to show how the Buddha taught different things to different disciples, a core Mahāyāna claim:

> A grammarian will make some students
> recite even the alphabet.
> Likewise, the Buddha taught the Dharma
> in accord with disciples' abilities. //4.94//
>
> To some he taught the Dharma aimed at
> stopping negativity. To some,

one aimed at the practice of virtue. To some,
he taught one based upon duality. //4.95//

He taught to some a Dharma not based on duality.
And to some, he taught a profound Dharma that terrifies
the timid; its source is emptiness and compassion,
and it is the means to attain awakening. //4.96//

These widely cited verses provide, first of all, a justification for the two-tiered approach that Nāgārjuna has taken in the *Precious Garland*: for some, the Dharma of the highest good is simply too frightening, so they should practice the Dharma of ascendance, like beginning students who start with the alphabet because they would otherwise be overwhelmed. Second, in characterizing the most profound perspective that terrifies the childish, Nāgārjuna again speaks of the emptiness discourse, but he adds something that he has not yet emphasized so strongly in that context: namely, compassion. When presenting the Dharma of the highest good previously, he focused on foundationlessness, but here, in alignment with Mahāyāna theory, he notes that the "womb" (*garbha*) or source of this Dharma is not just the wisdom that realizes foundationlessness but also the compassion that accompanies it. Thus the source or essence of this Dharma includes both emptiness and compassion (*śūnyatākaruṇāgarbha*). Again, Nāgārjuna does not hold back in presenting to the king these highest and most profound teachings, thus implying that the king, who surely is not a coward, will embrace the Mahāyāna with its challenging teaching of radical foundationlessness combined with great compassion.

In speaking of a Dharma that integrates the wisdom of emptiness with compassion, Nāgārjuna points to the fundamental challenge faced by the king and, by extension, his privileged audience: can one be a bodhisattva and still remain a king? Earlier he said that the king could have both Dharma and kingdom. And here he indicates that

through the cultivation of faith in the Mahāyāna, and through undertaking its practices, true awakening will be possible for the king (4.97–98). Yet he also indicates that, while the highest Dharma integrates emptiness and compassion, a Dharma driven primarily by compassion is also appropriate for the householder king:

> A Dharma—in essence compassion—
> consisting of generosity, morality, tolerance, and honesty
> was taught especially for householders.
> You should resolutely internalize it. //4.99//

In this verse, we see a clear allusion to the Dharma of ascendance, now characterized as a Dharma with compassion as its essence or fundamental source. Yet Nāgārjuna continues:

> However, if you are unable to rule in accord with Dharma
> because the world is opposed to Dharma,
> then for the sake of Dharma and glory,
> it makes sense for you to go forth as a monk. //4.100//

Once again we learn that the world and Dharma are in opposition, and Nāgārjuna gently casts doubt on the king's ability to combine practice as a bodhisattva on the Mahāyāna path with ruling a kingdom. Doing so may indeed simply prove too difficult. In that case, Nāgārjuna has instructions for the king, which take up the remainder of the work and the entirety of chapter 5.

The fifth chapter, titled "The Practices of a Bodhisattva," begins by assuming that the king will have now taken monastic vows as found in the Pratimokṣa (the main text containing Buddhist monastic vows and used in ordination ceremonies) and will have studied the monastic discipline, or Vinaya (5.1). He should then eliminate the flaws indicated in the scholastic treatises, here declared to number fifty-seven

(5.2–34).[105] He should also cultivate the bodhisattva's perfections of "generosity, morality, tolerance, heroic effort, concentration, wisdom, loving kindness, and so on" (5.35ff). When these are perfected, the bodhisattva will then enter the ten stages of a bodhisattva "taught in the Mahāyāna" (5.40–62).[106] At this point, Nāgārjuna advises the king to commit to a thrice-daily recitation of a twenty-verse prayer that he should recite before an image of the Buddha (5.66–85). The prayer includes taking refuge in the Three Jewels and the bodhisattvas; rejoicing in the merit of sentient beings; requesting the buddhas to turn the wheel of Dharma; praying for sentient beings to have good fortune and be free from suffering; praying for sentient beings to become bodhisattvas and complete the collections, eventually attaining perfect buddhahood; aspiring to become a buddha and a "loving sovereign of all beings"; praying that fear and anxiety will be dispelled for beings through merely hearing the reciter's name; praying that beings will obtain awakening by merely seeing and encountering the reciter; wishing to be of use to beings in whatever way is necessary; and vowing to remain in the world for as long as necessary to help beings, even just one single being. The prayer ends with these inspiring verses, highly reminiscent of verses attributed to the great eighth-century author Śāntideva, which are still popular today:

> Like the earth, water, wind, and fire,
> medicinal herbs, and the trees of the wilderness,
> may I always be made use of freely
> by all beings just as they wish. //5.83//
>
> May I be as beloved to beings as life itself,
> and may they be more beloved to me than myself.
> May I bear the results of their sins,
> and may they have the results of all my virtue. //5.84//

As long as there is even a single
sentient being somewhere who is not yet free,
may I remain in the world for that being's sake,
even if I have attained unexcelled awakening. //5.85//

All the hallmarks of the bodhisattva's path are encapsulated in this twenty-verse prayer, and especially in these closing lines. Although he may be a "loving sovereign," there can be no doubt that the bodhisattva here is the servant of others.

With this, Nāgārjuna concludes his advice to the king. He again makes mention of the infinite nature of the bodhisattva's merit. He recapitulates many of the sentiments that have been expressed before. And echoing the opening verse of praise in the work, he urges the king to

Be gentle like the full moon
and radiant like the autumn sun.
Be profound like the ocean
and steadfast like Mount Meru. //5.96//

Freed from all negativities
and adorned with all good qualities,
be the sustenance of all beings
and become omniscient. //5.97//

Advising the king to become omniscient and to "be the sustenance of all beings" (5.97) is an unambiguous way of telling the king that he should aim for perfect buddhahood. As we noted above, Nāgārjuna maintains that the text was taught not only for the king but also for the benefit of other beings (5.98), perhaps especially those who resemble royalty in their privilege and temporal power. The message of the *Precious Garland* is that all beings should altruistically apply themselves to the Dharma of ascendance and the Dharma of the highest good and,

having amassed infinite merit and wisdom as bodhisattvas, dedicate themselves to the well-being of all.

The Temporal and Spiritual Orders: A Concluding Reflection

What of kingship, and by extension, what of living as modern "royals" with all the privilege and power that entails? Is wielding worldly dominion a futile game, destined to ruin us? Or on the contrary, do privilege and power furnish us with an obligation to transform not only ourselves but also our entire "kingdom" or sphere of influence into a Dharma realm? The *Precious Garland* appears to give multiple and not entirely harmonious answers to these questions.

On one hand, royal status is full of danger, from the obvious hazard of pride to the sometimes more subtle pitfalls that come with maintaining power. As Nāgārjuna notes, people ruled by royalty fear their rulers, and they often seek to gain power through sycophancy and other means. Those close to rulers thus tend to avoid telling them uncomfortable truths, leaving them to operate blindly. And in seeking power for themselves, aides and ministers may serve the king not out of love but out of their own desire for proximity to power. When their royal ruler suffers loss, as is inevitable, the court may shift its loyalties rather quickly. Likewise, the temptation to hoard royal wealth robs one of the chance to generate merit, and the need to mete out punishment risks a plunge into the deepest hells upon one's demise. For these and other reasons, Nāgārjuna says, the position of a king is fraught, and his royal patron—and his wider, "royal" audience—might be wise to renounce it.

On the other hand, kingship should not be disparaged too quickly. After all, the *Precious Garland* seems keenly aware that kings have the power to support and promote Buddhist institutions and sacred sites. The glory of the ancient kings is also well understood and celebrated in early Indian Buddhism—so much so that, as we have seen, the bodies

of a perfect buddha and a wheel-turning monarch are iconically identical, even if they are indexically distinct. As Monika Zin (2012) has documented, in South India during Nāgārjuna's era, we find the image of the wheel-turning monarch becoming an important motif in the art historical as well as the literary record. One such monarch in particular, Māndhātar, was of great importance in the narrative art of Amarāvatī and Kanaganahalli, sites associated with the Sātavāhana dynasty and potentially also with Nāgārjuna. The figure of Māndhātar is found in both Buddhist and non-Buddhist Indian literature, but in the Buddhist texts he is usually understood to be a bodhisattva, the Buddha in a past life.[107] The crucial element of his story is that by his enormous merit he is able to conquer not only the entire universe but even the heavenly realms. Eventually he ascends to the highest heaven, where he encounters Indra, the king of the gods. Indra recognizes his greatness and agrees to share his throne. After an incalculably long time, however, and after many Indras have come and gone, Māndhātar has a selfish thought: he wonders why he must share the throne with Indra and imagines himself holding power alone. Immediately the monarch falls to Earth, where he lies dying and repenting of his greed and pride. While the narrative tradition seems to emphasize the king's downfall, the visual record focuses more on his glory, often picturing Māndhātar sharing a throne with Indra or surrounded by the famous "seven treasures" of a wheel-turning monarch.

These seven treasures are also mentioned in the *Precious Garland*, in the section of the final chapter that spells out the bodhisattva's ten stages. There, on the second stage known as the Immaculate, the bodhisattva is said to perfect morality. As a result, a bodhisattva at this stage becomes "a glorious ruler with the seven treasures, a wheel-turning monarch, beneficent to beings" (5.44). While this is only the second of ten bodhisattva stages, the king whom Nāgārjuna addresses in this teaching surely cannot be expected to miss the explicit connection being made between the temporal and the spiritual orders. If, as a king, he has the power to transform his realm into a Dharma realm,

how much more could he accomplish when he is born as a wheel-turning monarch! And the royal imagery extends even further when, in progressive stages, the bodhisattva becomes the celestial ruler of ever higher heavens, eventually becoming lords who "pacify arrogant pride" (5.52), who "know the realizations of the noble truths" (5.54), and who attain "perfect, discriminating awareness" (5.57). Finally, at the tenth and final bodhisattva stage, the Dharma Cloud, the king learns that bodhisattvas will first be "anointed with rays of light by the buddhas" (5.59) and then become "the celestial rulers of the Pure Realm, inconceivable wisdom lords, supreme among great sovereigns" (5.60). As an enticement to a king, this vision is hard to beat. When the king hears that the buddhas' stage is still greater, with the buddhas possessing ten powers, each of which is "as limitless as the infinite number of beings" (5.62), it is difficult to imagine that he would not immediately enlist himself as a bodhisattva intent on the welfare of sentient beings—even if just to increase his own glory.[108]

Yet, again we ask, can the king really remain a king while pursuing the glories of the bodhisattva path? Does temporal power ultimately conflict with spiritual power, as illustrated by Māndhātar's eventual fall to ruin? If we allow that the temporal order broadly aligns with saṃsāra and the spiritual order broadly with nirvāṇa, then does Nāgārjuna's insistence that these cannot ultimately be distinguished go any distance toward helping us to reconcile what seem to be irreconcilable domains? If saṃsāra is fueled by the three poisons of delusion, greed, and hatred, and if nirvāṇa is obtained by the destruction of these, then it would appear that there can be no full reconciliation between these realms.

Yet this dualistic way of defining saṃsāra and nirvāṇa in opposition to each other is precisely what Nāgārjuna urges us to abandon, and his insight aligns with a new paradigm of nirvāṇa that emerges in the Mahāyāna period—namely, the notion of "unlocated nirvāṇa" (*apratiṣṭhitanirvāṇa*), which Nāgārjuna explicitly mentions in one of his praises to the Buddha.[109] According to this Mahāyāna paradigm,

fully awakened buddhas are no longer stuck in saṃsāra, since the causes of saṃsāra have ceased, yet they also do not end up in a quiescent version nirvāṇa, which is merely the cessation of saṃsāra. Instead, they remake saṃsāra as a buddhafield that emerges from wisdom and compassion, instead of ignorance, attachment, and aversion. With unlocated nirvāṇa as the goal, there is clearly some chance at reconciliation, some chance at glory for the royal bodhisattva who treads this path.[110] Not only will he obtain the body that resembles that of a wheel-turning monarch, though inconceivably superior, he also will become so powerful that beings will be pacified merely from the sound of his name (5.79–80).[111] What king would not wish for that?

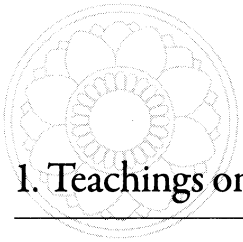
Whether the king renounces and becomes a monk or remains a layman seems to be less important to Nāgārjuna than that the king recognize and embrace the power of the awakening mind (*bodhicitta*) to purify his kingdom and ultimately realms far beyond. With infinite beings as its object, compassion generates infinite merit. With emptiness ubiquitous, wisdom penetrates all realities. While reconciling temporal and spiritual priorities may prove difficult, it is not impossible; to assert that it is impossible is to uphold a foundation for the spiritual path that is based in duality, including the duality between the temporal and spiritual orders and especially the duality between saṃsāra and nirvāṇa. Wisdom requires letting go of foundations built on rigid dualities while embracing an unwavering commitment to benefit beings out of boundless compassion. Within that altruistic wish to benefit beings, there is room for a monk and there is room for a king.

Precious Garland

A Teaching for a King

Rājaparikathāratnāvalī

Nāgārjuna



1. Teachings on Ascendance and the Highest Good

He is utterly free from all faults
and adorned with all good qualities,
the one friend of all sentient beings—
to that Omniscient One I bow. //1.1//

King, I will explain to you the entirely auspicious Dharma
so that it may grow in you—
for the Dharma becomes perfected
in one who is a vessel of the true Dharma. //1.2//

In whom there is first the Dharma of ascendance,
afterward arises the highest good,
since after reaching ascendance,
one proceeds gradually to the highest good. //1.3//

Here, we maintain that ascendance is happiness,
and the highest good is liberation.
In brief, faith and wisdom are
the concise method for attaining them. //1.4//

Through faith, one partakes of the Dharma;
through wisdom, one truly understands.

Of these two, wisdom is foremost,
yet faith is its prerequisite. //1.5//

One who does not spurn the Dharma
through desire, anger, fear, or confusion
should be known as one with faith —
a supreme vessel of the highest good. //1.6//

A wise person well examines
all actions of body, speech, and mind
and, understanding what is of benefit
for others and self, would always do it. //1.7//

Nonharm, refraining from theft,
and not engaging in adultery;
refraining from lies, from divisive speech,
from harsh words, and from idle talk;
and abandonment of miserliness, of maliciousness,
and of nihilistic views—
these are the ten bright paths of action.
The ten dark ones are the opposite. //1.8–9//

In brief, Dharma consists in not imbibing intoxicants,
maintaining right livelihood,
abandoning harm, being respectfully generous,
honoring the worthy, and love. //1.10//

Dharma does not come about merely
through engaging in physical austerities,
since one does not thereby cease harming others,
nor does one thereby benefit them. //1.11//

One who does not respect the great path of the true Dharma
with its manifest generosity, ethics, and tolerance
takes the mistaken, well-trodden cattle paths
of inflicting hardship on the body. //1.12//

Such a person, with a body gnawed[112] by
the wild beasts of negative mental states,
wanders for a very long time in the terrifying wilderness
of cyclic existence, whose trees are limitless beings. //1.13//

Through murder one is born with a short lifespan,
through harm one encounters much torment,
through stealing one becomes impoverished,
through adultery one acquires enemies. //1.14//

Due to telling lies, one becomes reviled;
due to speaking divisively, one loses friends;
due to speaking harshly, one hears disagreeable speech;
due to idle gossip, one's words are disregarded. //1.15//

Covetousness destroys cherished objects,
maliciousness is said to bestow fear,
from wrong views comes bad eyesight,
imbibing intoxicants brings mental confusion. //1.16//

From lack of generosity comes poverty,
wrong livelihood results in getting tricked,
arrogance leads to a lowly station,
jealousy brings lack of vitality. //1.17//

From anger comes a bad complexion,
stupidity from not questioning the wise.

These are the effects when one is born a human,
but before them all comes a bad rebirth. //1.18//

Such are widely known to be the fruits
of the actions called "the nonvirtues."
In the case of all the virtuous actions,
the opposite effects arise. //1.19//

Greed, hatred, and confusion, and the actions
that arise from them are ugly.
Nongreed, nonhatred, and nonconfusion,
and the actions that arise from them are beautiful. //1.20//

From nonvirtue comes all suffering,
likewise all negative rebirths.
From virtue come all positive rebirths
and the happiness within all rebirths. //1.21//

This Dharma is twofold:
refrain from all nonvirtue
and continuously engage in virtue
through mind, body, and speech. //1.22//

Through this Dharma one is freed from rebirth as
a hell being, hungry ghost, or animal.
As a human or celestial being one obtains
abundant happiness, glory, and sovereignty. //1.23//

And through the concentrations, immeasurables, and formless
absorptions,
one experiences the pleasure of Brahmā and so on.
Such, in summary, is the Dharma
of ascendance and its results. //1.24//

But the victors said that
the Dharma of the highest good,
which is subtle and appears profound,
is frightening to unlearned, childish beings. //1.25//

"I am not, nor will I be.
There is nothing that is mine, nor will there be."
This teaching terrifies the childish.
For the wise, it puts an end to fear. //1.26//

The one who speaks solely
for the sake of beings
has said that all beings are produced
by the habitual "I" and furnished with the habitual "my." //1.27//

The notions "I exist" and
"What is mine exists" are ultimately false because,
from the perspective of the knowledge of things
as they truly are, neither exists. //1.28//

The aggregates arise from the habitual "I";
the habitual "I" is actually false.
Its seed is false,
so how in truth can it grow? //1.29//

Seeing in this way that the aggregates
are unreal, the habitual "I" is forsaken,
and from the forsaking of the habitual "I,"
the aggregates do not arise again. //1.30//

Making use of a mirror,
the reflection of a face

is seen, but really it is
not anything at all. //1.31//

Likewise, making use of the aggregates,
the habitual "I" is observed,
but really it is not anything at all,
just like the reflection of a face. //1.32//

Without taking up a mirror,
the reflection of a face is not seen.
Likewise, without taking up the aggregates,
an "I" also is not seen. //1.33//

Through hearing such an idea,
the noble Ānanda obtained the Dharma eye.
Then he himself taught this idea
repeatedly to the monks and nuns. //1.34//

As long as one fixates on the aggregates,
through that, there will also be an "I."
When there is the habitual "I," there will be further karma,
and from that, birth comes again. //1.35//

With these three processes mutually causing each other,
the circle of saṃsāra whirls around,
like the circle formed by a whirling torch,
without beginning, middle, or end. //1.36//

But saṃsāra is not found to be produced from itself,
from something else, or from both; nor is it found in the three times.
Therefore the habitual "I" ceases,
and thereby karma and birth also cease. //1.37//

Thus seeing the arising of effect from cause
and also seeing their cessation,
one does not understand the world to be
really existent or nonexistent. //1.38//

Having heard this Dharma
that puts an end to all suffering,
the undiscerning, afraid of the fearless state,
are terrified because they do not understand. //1.39//

You are not afraid when told that
all this will not exist in nirvāṇa;
why then are you afraid when told
of its nonexistence here and now? //1.40//

In liberation there is neither self nor aggregates;
if you are pleased by that kind of liberation,
why are you not also pleased with the
refutation of self and aggregates here and now? //1.41//

Nirvāṇa is not even nonexistent,
so how could it be existent?
Nirvāṇa is said to be the cessation
of convictions concerning existence and nonexistence. //1.42//

In brief, a nihilistic view
is the belief that karma has no effect.
We say that it is not meritorious—
it leads to low rebirth and is a false view. //1.43//

In brief, a realist view
is the belief that karma has an effect.

We say that it is meritorious—
it leads to high rebirth and is a proper view. //1.44//

Through awareness, one subdues existence
and nonexistence and thus transcends misdeeds and merit.
Thereby one transcends low and high rebirths—
the holy ones call that liberation. //1.45//

Seeing production along with its cause,
one transcends the notion of nonexistence.
Seeing cessation along with its cause,
one does not accept the notion of existence. //1.46//

A cause that occurs before or with its effect
is not actually a cause, because
designating that as a cause is not common usage
and because production is not really established. //1.47//

When there is this, that arises,
just as when there is long, there is short.
When this is produced, that arises,
just as when a lamp's flame is produced, light arises. //1.48//

But when, due to not being essentially so,
there is no short, then there is no long.
And when a lamp's flame is not produced,
light also does not arise. //1.49//

Seeing that an effect arises from a cause,
one does not accept nonexistence,
having accepted that arising from fabrication
is the reality of the world. //1.50//

Having accepted, since it accords with reality,
the cessation that has not come from fabrication,
one does not resort to existence.
And so, not rooted in duality, one is liberated. //1.51//

A form that is viewed from afar
is seen clearly by those nearby;
if a mirage were water,
why would those nearby not see it? //1.52//

Like a mirage, the world
is seen as real by those far away.
Being signless, it is not seen that way
by those nearby. //1.53//[113]

A mirage seems to be water,
but it is not water, nor is it actually real.
Likewise, the aggregates seem to be the self,
but they are not the self, nor are they even actually real. //1.54//

Seeing a mirage, one might think
"That is water" and then go up to it.
If, thinking "It is not here," one still apprehended that water,
it just would be stupid. //1.55//

Likewise, apprehending this mirage-like world
and thinking "It exists" or even "It does not exist,"
is a case of confusion. If there is confusion,
one will not be liberated. //1.56//

The nihilist goes to a low rebirth;
the realist attains a high rebirth;

but through knowing reality just as it is,
not rooted in duality, one is liberated. //1.57//

Asserting neither existence nor nonexistence
by knowing reality just as it is,
if one would thereby be a nihilist,
why would one not also be a realist? //1.58//

If the refutation of existence,
were to entail nihilism by implication,
then why is realism not entailed
by the refutation of nonexistence? //1.59//

Not actually holding nihilism as a thesis,
not behaving nor thinking as nihilists,
because they rely on awakening—
how could they be considered nihilists? //1.60//

Ask the world, with its Sāṃkhyas, Vaiśeṣikas, and Jainas,
who assert persons and aggregates,
whether what they assert
transcends existence and nonexistence. //1.61//

Thus, know that the nectar of the Buddhas' teaching,
which transcends existence and nonexistence,
is the unique Dharma heritage
called the profound. //1.62//

It neither perishes nor comes into existence;
it does not endure for even an instant;
it has a nature beyond the three times—
what world like this could there actually be? //1.63//

Really, neither the world nor nirvāṇa comes into existence
nor goes go out of existence; nor do they endure.
So what kind of distinction could there actually be
between the world and nirvāṇa? //1.64//

Because there is no enduring existence,
really there is neither production nor cessation,
and so how can there actually be something that is
produced, enduring, or ceased? //1.65//

If there is constant transformation,
how could a thing be non-momentary?
And if there were no transformation,
how could there actually be any change? //1.66//

Something is momentary either because
it ceases partially or because it ceases entirely.
And neither of these makes sense
because there is no perception of difference. //1.67//

If a thing is momentary, then since it would cease to exist
entirely, how could there be any ancientness?
And if a thing is not momentary, then since it would
remain the same, how could there be any ancientness? //68//

Just as one conceives of a moment as having an end,
so too one should conceive of it as having a beginning and middle.
Since a moment has a threefold nature,
the world does not remain for a moment. //1.69//

As with a moment, one should also consider
the tripartite nature of its beginning, middle, and end.

There is no beginning, middle, or end
either in terms of itself or something else. //1.70//

There are no singular things because they have many spatial parts,
and there isn't anything that lacks spatial parts.
Without the singular, there cannot be the many.
Without the existent, there cannot be the nonexistent. //1.71//

The existent would be nonexistent
due to either destruction or counteraction.
But since the existent is impossible,
how could there be destruction or counteraction? //1.72//

Therefore the world is not actually diminished
by obtaining nirvāṇa.
When asked whether there is any end to the world,
the Victor remained silent. //1.73//

The wise understand that
the Omniscient One is indeed omniscient
because he did not teach the profundity that is the Dharma
to beings who were not suitable vessels. //1.74//

Thus the all-seeing, fully awakened buddhas
have said that the Dharma of the highest good
is profound and cannot be made one's own;
it also lacks any foundation. //1.75//

Persons who delight in foundations,
not having transcended existence and nonexistence,
are terrified by this foundationless Dharma,
and being fools, they are devastated. //1.76//

Terrified of that fearless state,
devastated, they lead others to devastation.
See to it, O King, that no matter what,
you are not led to devastation by those already devastated. //1.77//

King, so that you might not be devastated,
I will explain in accord with the scriptures
this correct, transcendent approach
that does not rely on duality. //1.78//

Transcending deeds both vicious and virtuous, it is
the profound, explicated and meaningful.
Others—the tīrthikas—and even some of our own
have not tasted it, for they fear the foundationless. //1.79//

A person is not earth,
not water, not fire, not wind, not space.
Nor is it consciousness. And if it is not all of these,
what else could a person be? //1.80//

A person is not truly real
because it is assembled from the six constituents.
Likewise, since each of the constituents is also
assembled, they are not truly real. //1.81//

The aggregates are not the self, nor do they exist in it.
Nor is it in them, but without them it cannot exist.
The self and aggregates are also not intermingled, as with fire and fuel.
Therefore how could the self exist? //1.82//

The other three elements are not the earth element, nor do they
exist in it;

nor is it in them, but without them it cannot exist.
Such is also the case for each element, respectively.
Therefore, as with the self, the elements are false. //1.83//

Earth, water, fire, and wind
are each not essentially existent,
since each does not exist without the other three
and the other three do not exist without each one. //1.84//

If each does not exist without the other three
and the other three do not exist without each one,
then they do not exist individually,
so how could they arise as an assemblage? //1.85//

If each element exists on its own,
then why would fire not occur without fuel?
Likewise, why would there not be water, wind, and earth
without fluctuation, resistance, and coherence? //1.86//

If fire does not have a distinct essence, then
for you, how could the other three exist on their own?
For it does not make sense for those three to be
incompatible with dependent arising. //1.87//

If these elements each exist on their own,
how could they exist mutually?
And if they do not each exist on their own,
how could they exist mutually? //1.88//

If each does not exist on its own,
but wherever there is one, the remaining are present,
then either they, being unmixed, cannot be present in one locus,
or being mixed, they cannot each exist on their own. //1.89//

How can elements that do not exist on their own
have their individual defining characteristics?
And one that does not exist on its own also cannot predominate.
Defining characteristics are stated conventionally. //1.90//

This approach also applies to colors, odors,
tastes, and tactile objects. Such is also the case
with the eye faculty, consciousness, and visible form,
ignorance, karma, and birth,
agent, object, and action, also number,
conjunction, cause and effect, and time,
long and short, and so on—
designations and the designated. //1.91–1.92//

The Sage has stated that
earth, water, fire, and wind,
short and long, subtle and coarse, and virtue and so on
cease in discriminating awareness. //1.93//

Earth, water, fire, and wind
cannot find any place to stay
in that undisclosable, limitless,
fully sovereign awareness. //1.94//

Short and long, subtle and coarse,
virtue and nonvirtue,
and also name and form
cease without remainder in this awareness. //1.95//

All that previously appeared in awareness
because of not knowing this
will likewise later cease in awareness
when one comes to know it. //1.96//

It is maintained that all the world and its qualities
are fuel for the fire of awareness.
Having been incinerated by the blazing flames
of proper analysis, they are subdued. //1.97//

Later, when one has ascertained suchness,
if what was previously constructed by ignorance
does not maintain its existence,
then how could it achieve nonexistence? //1.98//

Since it is merely the absence of form,
space is merely a designation.
How can there be form without the elements?
Therefore form is also a mere designation. //1.99//

One should consider sensation, discernment,
conditioning, and consciousness
in the manner that one considered the elements and self.
Hence the six constituents are selfless. //1.100//

2. A Mixture

The plantain tree, with all its parts,
when split apart is not anything at all.
So too a person, with its constituents,
when "split apart" is not anything at all. //2.1//

Hence, the victors have said,
"All things are selfless,"
and they have determined that
all six constituents are not actually real. // 2.2 //

In this way, neither self nor no-self
is perceived in a way that accords with reality.
Therefore the Great Sage refuted
views of self and no-self. //2.3//

As for what one sees, hears, and so on,
the Sage said they are not true and not false.
For from a thesis would come an antithesis,
and neither is actually the case. //2.4//

Hence this world ultimately
is beyond being true or false.

Therefore he does not accept
that in reality it exists or that it does not. //2.5//

Thus the world is in every way "not."
So why would the Omniscient One say
that it is finite, infinite,
both, or neither? //2.6 //

There have been innumerable past buddhas;
likewise, future buddhas and present buddhas are without number.
And the extent of the three times' sentient beings
is considered to be billions of times more than that. //2.7//

Cessation, occurring in the three times,
is not a cause for the world to increase.
Why then did the Omniscient One maintain
that the world's beginning and end cannot be specified? //2.8//

This is the profundity of the Dharma:
it is obscure to ordinary beings.
The world is like an illusion—
this is the ambrosia of the buddhas' teaching. //2.9//

One might see the birth and death
of an illusory elephant,
but in reality there is not
any birth or death at all. //2.10//

So too, the birth and death
of an illusion-like world are seen,
but ultimately there is not
any birth or death at all. //2.11//

An illusory elephant does not come
from anywhere, nor does it go anywhere;
since it is a mere bewitchment of the mind,
it does not stand as a real thing. //2.12//

So too, the world, like an illusion, does not come
from anywhere, nor does it go anywhere;
since it is a mere bewitchment of the mind,
it does not stand as a real thing. //2.13//

Thus, with a nature surpassing the three times,
what world like this could there actually be
that would either exist or not exist,
except in conventional terms? //2.14//

For this reason and no other,
the Buddha said that the world
cannot be specified in four ways—
as finite, infinite, both, or neither. //2.15//

Now, the impurity of the body is obvious—
it is an object of direct perception.
If even that, although constantly seen,
does not remain in one's mind,
how then will this extremely subtle, profound,
foundationless, holy Dharma, which is not directly perceptible,
enter easily into one's mind? //2.16–17//

Therefore, having awakened as a Buddha,
the Sage refrained from teaching the Dharma,
having realized that people would poorly understand
this Dharma, since it is extremely profound. //2.18//

Poorly understood, this Dharma
devastates the unwise,
for they will sink down into
the filth of nihilistic views. //2.19//

And from poorly understanding this Dharma,
fools who presume themselves wise,
ruined by their denials,
plummet headlong to Avīci hell. //2.20//

Through eating poorly,
one comes to ruin,
but by eating well,
one attains long life, health, strength, and pleasure. //2.21//

Likewise, through poor understanding,
one comes to ruin.
But through correct understanding,
one attains happiness here and unexcelled awakening. //2.22//

Therefore give up denial of this Dharma,
and abandon nihilistic views;
to obtain all aims,
strive for correct understanding. //2.23//

Due to not understanding this Dharma,
the habitual "I" continues.
From that comes positive and negative karma,
and from that comes positive and negative births. //2.24//

Therefore, as long as you have not understood
this Dharma that destroys the habitual "I,"

devote yourself to the Dharma
of giving, morality, and tolerance. //2.25//

King, if you undertake deeds that
begin with Dharma and have Dharma
in the middle and Dharma at the end,
you will not despair in this world or the next. //2.26//

Through Dharma you attain fame and pleasure,
you have no fear now nor at death;
and in the next world, you will have great joy—
so devote yourself always to Dharma. //2.27//

Dharma is the highest policy;
through Dharma the world is pleased;
and a world that is pleased
will not deceive you here or hereafter. //2.28//

But the world will not be pleased by
a policy that proceeds without Dharma.
And when the world is not pleased,
you will not be happy here or hereafter. //2.29//

A useless political theory
is one that intends to deceive others;
it is harsh and a path to bad rebirths—
how have the unwise interpreted such a theory as useful? //2.30//

How could one intent upon deceiving others
actually be a statesman,
since over thousands of rebirths
he has just been deceiving himself? //2.31//

If you wish to make your foes unhappy,
do away with your faults and enhance your good qualities.
That way, you will gain great benefit,
and your enemies will also be displeased. //2.32//

Through generosity,
gentle speech, beneficence,
and concordant conduct,
gather the world and the Dharma. //2.33//

A single truth on the part of kings
engenders firm trust in them.
Likewise, one falsehood on their part
is the best way to lose that trust. //2.34//

The truth is not what is not disputed;
what arises through scheming is not actually true.
The truth is what is entirely beneficial to others;
anything else is false, in that it is not beneficial. //2.35//

Just as a single, shining act of munificence
hides the flaws of a king,
so too an instance of greed
destroys all their good qualities. //2.36//

In tranquility there is profundity.
From profundity comes the highest respect.
From respect come glory and authority.
Therefore devote yourself to tranquility. //2.37//

By being wise, one has an unwavering mind.
Not dependent on others' opinions, steadfast,

a king is not deceived.
Therefore be devoted to wisdom. //2.38//

Truth, munificence, tranquility, and wisdom—
a king with these four virtues
is praised by gods and humans,
just like the Dharma that is beautiful in four ways. //2.39//[114]

Wisdom and Dharma always increase
in one who sits together with those who are
restrained in speech and pure,
and who possess undefiled wisdom and compassion. //2.40//

Those who speak of what is wholesome are rare.
Rarer still are those who listen to what is wholesome.
And still more rare than these are those
who quickly implement that wholesome advice. //2.41//

Therefore, knowing that something, though unpleasant,
is salutary, quickly put it into practice,
just as a prudent person, to become healthy,
takes medicine, even though it is harsh. //2.42//

Reflect constantly upon the impermanence
of life, health, and political power.
That way you will with urgency
strive uniquely to practice this Dharma. //2.43//

Seeing that that death is definite
and that the dead suffer from their misdeeds,
it is not right to engage in any misdeeds
even for the sake of worldly pleasures. //2.44//

In some cases, one sees no dire result of misdeeds;
in other instances, the dire result is seen.
If you feel comfort in the one case,
why are you not frightened about the other? //2.45//

From intoxicants come the world's disdain,
dereliction of duty, and exhaustion of wealth.
Confused, one does what should not be done.
Always refrain, therefore, from intoxicants. //2.46//

Gambling causes attachment, irritability, and anger,
deception, trickery, and occasions for unruliness,
lying, pointless chatter, and harsh speech.
Therefore always refrain from gambling. //2.47//

Most attachment to women comes from
the belief that women's bodies are clean.
But in actuality there is no cleanliness
in a woman's body at all. //2.48//

Her mouth is a vessel of impurity,
with putrid saliva and filth between her teeth;
her nose is a pot of snot, phlegm, and mucus;
and her eyes contain discharge and tears. //2.49//

Her torso is a container of excrement,
holding urine, the lungs, the liver, and such.
Because the confused do not see the woman;
they lust after her body. //2.50//

Like some ignorant persons who have become
attached to an ornamented vessel filled with filth,

ignorant and confused worldly beings
are attached to women. //2.50(a)//

The stinking objects that are bodies
should cause nonattachment.
If the world is nonetheless greatly attached to them,
how then can it be led to nonattachment? //2.51//

Just as filth pigs are greatly attached
to heaps of feces and urine,
so too the filth pigs that are desirous people
are greatly attached to heaps of feces and urine. //2.52//

Foolish persons imagine
this city that is the body,
with its prominent orifices that are sources of filth,
as something for the purpose of pleasure. //2.53//

When you yourself see the impurities
of excrement, urine, and such,
how can a body, being composed of them,
be attractive to you? //2.54//

Knowing that its seed is a mix of blood and semen,
that it is bloated with excrement and urine,
that its nature is impure,
by what desire are you enamored of it? //2.55//

One who would lie on a filthy heap
covered with skin that is wet with its discharge
is the one who would lie on
the genitalia of women. //2.56//

Whether it be beautiful or ugly,
whether it be young or old,
the body of any woman is filthy,
so which particular one would you desire? //2.57//

It is not right to pine for
a pile of excrement, even if it has a nice color
or is very fresh or nicely shaped;
likewise, one should not yearn for a woman's body. //2.58//

The nature of this rotting corpse,
with its putrid core covered with skin,
looks truly foul—
how could you not see it? //2.59//

"The skin is not impure;
it is just like a soft cloth."
Like a leather bag filled with a turd,
how could it be clean? //2.60//

While a vase filled with excrement
might glitter, it is still reviled.
The body, whose nature is filth, is filled with excrement,
so why do you not revile it? //2.61//

If you revile excrement,
why not revile this body, which takes
pure perfume, garlands, food, and drink
and turns them into something impure? //2.62//

Excrement is fit to be reviled,
whether it be from you or someone else;

likewise, why not revile these filthy bodies,
whether your own or someone else's? //2.63//

Your own body is just as filthy
as the body of a woman.
So doesn't it make sense
to be unattached to both other and self? //2.64//

Even though you obviously rinse off
the excretions from your "nine wounds,"
if you still do not realize that the body is impure,
then what is the point of my explaining this to you? //2.65//

Some compose erotic poetry
about this filthy body.
Amazing, the rashness! Amazing, the idiocy!
Amazing, so worthy of people's contempt! //2.66//

In this world, sentient beings,
obscured by the darkness of unknowing,
mostly quarrel about what they desire,
like dogs fighting over filth. //2.67//

If you scratch an itch, it feels good,
but it feels even better to have no itch at all.
So too, one is happy to have fulfilled worldly desires,
but there is greater happiness in having no desire at all. //2.68//

When you examine things in this fashion,
even if you do not achieve desirelessness,
you will cease lusting for women
through the waning of your desire. //2.69//

Hunting of game is the terrible cause
of a short life, fear, and suffering
as well as rebirth in hells. Therefore
always refrain firmly from killing. //2.70//

Like a snake all smeared with filth,
poison dripping from its fangs,
despicable indeed is one
on account of whom beings feel terror. //2.71//

When a great rain cloud appears,
farmers experience joy;
excellent in this way is one
on account of whom beings feel joy. //2.72//

Therefore refrain from what is not Dharma.
Heedfully practice the Dharma.
If you and this world wish
to attain unexcelled awakening,
its roots are the awakening mind that is
as firm as the king of mountains,
the compassion that is as vast as space,
and the wisdom that relies not on duality. //2.73–74//

Great King, listen now to the ways
that your body will be adorned
with the thirty-two distinctive marks
that indicate a great man. //2.75//

Due to honoring stūpas and those who are worthy,
the superiors and the elders,
your glorious hands and feet will be wheel-marked,
showing that you will be one who turns the wheel. //2.76//

King, always be steadfast
in your commitments concerning the Dharma.
That way, you will become a bodhisattva
who has extremely even feet. //2.77//

Through generosity and gentle speech,
and by acting beneficently and practicing what you preach,
your glorious fingers will have lines
that are connected by webs. //2.78//

Through abundantly giving the best food and drink,
your glorious hands and feet will be soft,
and you will have a large body
with seven broadly curving parts. //2.79//[115]

Through nonharm and the freeing of those slated to be killed,
your body will be beautiful, straight, and tall.
You will have a long life, your toes and fingers will be long,
and your heels will be broad. //2.80//

Through enhancing the practices to which you have committed,
you will be glorious, you will have a good complexion,
your ankles will not be prominent,
and you will be graced with body hairs that curl upward. //2.81//

By both learning and imparting with respect
the sciences, crafts, and other fields of knowledge,
you will have the calves of an antelope
and be quick-witted with great wisdom. //2.82//

Through the avowed practice of quickly giving
your wealth at the request of others,

your arms will be broad and agile,
and you will be a leader of the world. //2.83//

Through reuniting friends and relatives
who have been separated,
you will be a holy person
with genitals hidden in a sheath. //2.84//

By giving pleasant and excellent
palatial dwellings adorned with carpets,
your skin will have a gentle hue
like refined, untarnished gold. //2.85//

Through granting unexcelled authority
and properly following your guru,
your resplendent body hairs will grow individually,
and your face will be adorned with the forehead swirl. //2.86//

By speaking gently and pleasingly
and acting in accord with the well spoken,
your shoulders will be well rounded,
and you will have a leonine upper body. //2.87//

Through serving and healing the sick,
you will have a broad back,
you will be robust and composed,
and all tastes will be supreme. //2.88//

By focusing on deeds that accord with Dharma,
you will have an *uṣṇīṣa* on your head,
and your body will have
the symmetry of a banyan tree. //2.89//

Having spoken truthful and gentle words
over a long span of time,
you will have a broad tongue, O king of men,
and you will have the voice of Brahmā. //2.90//

Through always and continually
uttering words that are true,
you will have a lion's jaw;
glorious, you will be undefeatable. //2.91//

Through offering respect and service
in an appropriate manner,
your teeth will be extra white,
and they will be lustrous and even. //2.92//

Having become accustomed to words
that are true and not divisive,
you will have glorious teeth, fully forty in number,
set closely together and excellent. //2.93//

From gazing on sentient beings with love,
without attachment, aversion, or confusion,
your eyes will be sparkling blue
with eyelashes like a cow's. //2.94//

Thus you should recognize
that these are, in brief,
the thirty-two marks along with their causes
that indicate a great, leonine man. //2.95//

The eighty secondary signs
have love as their concordant cause.

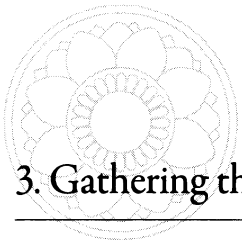
But concerned that this treatise will be too long,
I will not explain them to you, O King. //2.96//

Although it is accepted that all wheel-turning monarchs
have these marks and signs,
their purity, beauty, and luster
cannot compare with a buddha's. //2.97//

Each of the marks and signs
of a wheel-turning monarch
are said to come from one condition—
clear faith in the King of Sages. //2.98//

But even such virtue that has been
intently amassed over a billion eons
would not be sufficient to produce
even a single pore of a buddha. //2.99//

The brilliance of the suns
bears some slight similarity to fireflies' light;
likewise, the marks of the buddhas
slightly resemble those of the wheel-turning monarchs. //2.100//



3. Gathering the Collections for Awakening

Great King, listen to the way in which
the marks of a buddha
arise from an inconceivable amount of merit
according to the great Mahāyāna scriptures. //3.1//

A single pore of a buddha arises
from ten times the following measure of merit—
the total merit from which all pratyekabuddhas have arisen,
the total merit that has produced all those in training and those
beyond training,
and the total merit of the entire universe,
which, like the universe, is infinite.
Each pore of a buddha likewise
arises from that much merit. //3.2–3//

A hundredfold of the merit needed
to produce all a buddha's pores
is asserted to be needed
for a single secondary sign of a buddha. //3.4//

King, that amount of merit
completes one auspicious secondary sign;

likewise, from that amount of merit
arises each of them up to eighty. //3.5//

A single mark of a great man
comes from one hundred times
the mass of merit needed
to produce all eighty secondary signs. //3.6//

Through a thousand times the vast merit
that causes thirty of the marks,
the swirl of hair between the brows
arises like the full moon. //3.7//

From a hundred thousand times the merit
required for the forehead swirl
is produced a protector's *uṣṇīṣa;*
its top cannot be seen from above. //3.8//

You should realize that a single Dharma conch
that is the speech of the One with Ten Powers
arises from the amount of merit that produces the *uṣṇīsa*
multiplied a million ten millions of times. //3.8(a)//

Thus, even though the merit is limitless;
it is merely said to have a limit,
just as one refers to all the regions of the universe
by subsuming them under the rubric of the ten directions. //3.9//

If the causes of a buddha's form body
are immeasurable, like the universe,
how then could the causes
of the Dharma body be measurable? //3.10//

If in all cases a vast effect arises from a small cause,
then one should cease to believe
that a measurable effect comes from
the immeasurable causes of buddhahood. //3.11//

In brief, King, the buddhas' form bodies
arise from the collection of merit,
and their Dharma bodies are born
from the collection of wisdom. //3.12//

Thus these two collections
cause the obtainment of buddhahood.
Hence, in short, devote yourself
always to merit and wisdom. //3.13//

You should not be discouraged about
accumulating the merit for obtaining awakening,
since here are some reasons to be reassured
set forth by both reasoning and scripture. //3.14//

In all regions, space, earth, water,
fire, and vital energy are infinite;
so too it is acknowledged
that suffering sentient beings are infinite. //3.15//

Through a bodhisattva's love and compassion,
those infinite sentient beings
are led out of their suffering
and definitely brought to buddhahood. //3.16//

Since sentient beings are infinite,
from the moment this commitment is made,

those who remain resolute
whether they are asleep or awake,
or even heedless, will still continuously gather
merit that, like beings, is infinite.
And since this merit is infinite, it is said
that attaining infinite buddhahood is not hard. //3.17–18//

Remaining for an infinite time
and yearning for infinite awakening
for the sake of infinite beings,
bodhisattvas perform infinite virtue,
so how could they not before long obtain
awakening, even though it be infinite,
through the collection of these four that are infinite? //3.19–20//

The suffering of both body and mind
are quickly eradicated
by what is called "infinite merit"
and "infinite wisdom." //3.21//

Hunger, thirst, and other such physical sufferings
occur in negative rebirths owing to one's negativity.
Bodhisattvas do not engage in negativity;
due to their merit, they have no such suffering in other
rebirths. //3.22//

From confusion comes the mental suffering
of attachment, anger, fear, lust, and such.
Bodhisattvas quickly eliminate this suffering
by realizing foundationlessness. //3.23//

If bodhisattvas are utterly unharmed
by mental and physical pain, then even though

to the very ends of the universe they are world leaders,
why would they be discouraged? //3.24//

Even brief suffering is difficult to bear—
what need to mention lengthy suffering?
But even if infinite in duration, what could harm
one who has no suffering and is happy? //3.25//

Bodhisattvas have no physical suffering—
how could they have mental suffering?
But through compassion, they feel pain for the world;
for that reason, they remain a long time. //3.26//

Thus the wise are not discouraged
by thinking that buddhahood is so distant.
Always be assiduous in this practice
to eliminate faults and obtain good qualities. //3.27//

Recognizing that they are faults,
abandon attachment, anger, and confusion.
Realizing that they are good qualities, devote yourself
seriously to nongreed, nonhatred, and nonconfusion. //3.28//

Generally, through attachment, you go to the realm of hungry ghosts;
due to anger, you are pitched into hell;
out of confusion, you are reborn as an animal;
through their opposites, you become a human or god. //3.29//

Eliminating faults and acquiring good qualities
is the Dharma for one seeking ascendance.
The elimination of all grasping by means of knowledge
is the Dharma for one seeking the highest good. //3.30//

In a respectful manner, make buddha images,
stūpas, and vast monasteries
with extensive and richly appointed
chambers and so on. //3.31//

From all kinds of precious substances,
please make well-drawn,
beautifully proportioned images
of buddhas upon lotus flowers. //3.32//

With every possible effort nurture
the holy Dharma and the community of monastics.
Adorn the stūpas with gold
and with netting made from gems. //3.33//

Honor the stūpas with offerings
of gold and silver flowers,
diamonds, coral, and pearls,
sapphires, beryl, and emeralds. //3.34//

To honor those who preach the holy Dharma,
do what brings them joy
with goods and with services,
and respectfully devote yourself to the six Dharmas. //3.35//[116]

Serve your gurus and listen respectfully;
aid them and attend upon them.
Always respectfully honor
bodhisattvas as well. //3.36//

Do not lavish respect,
honor, or homage on others who are tīrthikas.

Through such misplaced respect, the ignorant
become attached to faulty teachers. //3.37//

Offer the copying of the King of Sage's words
and of the treatises that flow from them;
offer also palm leaves for writing on
along with the other requisites—pens and ink. //3.38//

For the sake of increasing wisdom,
provide for the livelihood of the scholars
in the writing schools of the land
and grant clearly defined estates to them. //3.39//

With the proceeds from your fields,
establish wages for doctors and barbers
for the sake of the elderly, the young, and the ill
so as to relieve the sufferings of sentient beings. //3.40//

You of good wisdom, establish rest houses
and build parks and causeways,
pools, pavilions, and cisterns;
provide for bedding, food, hay, and firewood. //3.41//

Build pavilions in every
town, monastery, and city.
Along any thoroughfare where
water is scarce, provide cisterns. //3.42//

Out of your compassion, always care for
the ill, the vulnerable, those afflicted by suffering,
and the downtrodden and unfortunate.
Earnestly apply yourself to aiding them. //3.43//

It is not proper for you to partake
of seasonal foods and beverages, produce,
grains, and fruits until you have offered them
to monastics and those seeking alms. //3.44//

At the sites of cisterns, place
shoes, parasols, and water filters,
tweezers for removing thorns,
needles, thread, and fans. //3.45//

At the cisterns also place the three kinds
of fruit, the three kinds of salt, butter,
honey, eye medicine, and antidotes to poison.
Also write formulas for medicinal treatments and spells. //3.46//

At the cisterns also place ointments
for the body, feet, and head,
cradles, ladles, and ewers,
brass pots, axes, and so on. //3.47//

In cool, shady spots make small cisterns
filled with potable water
and provided with sesame, rice,
grain, foods, molasses, and oil. //3.48//

At the openings of anthills
have trustworthy persons
constantly place food and water,
molasses, and piles of grain. //3.49//

Both before and after each meal,
always offer in a pleasing manner

food to hungry ghosts,
dogs, ants, birds, and so on. //3.50//

Always care expansively for places in the world
that are oppressed or where crops have failed,
that have suffered harm or where there is plague,
or that have been defeated in war. //3.51//

Provide seeds and food to farmers
who have fallen on hard times.
Eliminate excessive taxes
and reduce the portion of products taxed. //3.52//

Protect citizens from debt;
eliminate or reduce tolls and tariffs.
Eliminate the afflictions of those
who linger at your gates. //3.53//

Subdue bandits in your own land
and in other lands as well.
Keep the market fair
and regulate the price of goods. //3.54//

Thoroughly informed
on everything your advisers suggest,
always do whatever
is healthy for the world. //3.55//

Just as you pay attention to
whatever you think will benefit you,
so too pay attention to
what you think will benefit others. //3.56//

Like the earth, water, fire, and wind,
and like wild herbs and the plants of the forest,
make yourself immediately and entirely
available for the general enjoyment of all. //3.57//

Even when taking their seventh step,
bodhisattvas have the attitude of giving away
all their possessions; this produces merit in them
that is as limitless as the sky itself. //3.58//

If you bestow well-adorned, beautiful maidens
upon those who seek them,
you will thereby attain
the dhāraṇīs that hold the holy Dharma. //3.59//

Previously the Victor bestowed
eighty thousand maidens adorned
with all kinds of ornaments
and accompanied by all kinds of goods. //3.60//

To those who come begging, lovingly give
varied and resplendent clothes,
ornaments, perfumes, and garlands,
and other objects of enjoyment. //3.61//

Those who lack the means to study the Dharma
are extremely unfortunate.
There is no greater act of generosity than
granting happiness in that situation. //3.62//

You should even give poison to those
for whom poison would be beneficial.

But if even the best food will not help someone,
do not give it to them. //3.63//

It is said that if a snake has bitten one's finger,
it is helpful to cut it off.
Likewise, the Sage said that if it benefits others,
one should even do something unpleasant. //3.64//

Show your highest honor to the holy Dharma
and those who preach the Dharma.
Respectfully listen to the Dharma
and make a gift of the Dharma. //3.65//

Do not revel in mundane talk;
take delight in the transmundane.
Just as you develop good qualities in yourself,
develop them also in others. //3.66//

Not satisfied with listening to the Dharma,
also keep in mind its meaning and analyze it.
Always respectfully offer
a gift of thanksgiving to your gurus. //3.67//

Do not study profane views, such as that of the Cārvākas.
When engaged in debate, set aside pride.
Do not speak in praise of your own good qualities,
but rather speak of the good qualities of even your enemies. //3.68//

Do not attack what is vital to another
nor make statements with
a negative attitude toward others.
Instead, examine your own errors. //3.69//[117]

Eliminate in yourself those faults
that the wise always decry in others,
and to the best of your ability,
eliminate them in others as well. //3.70//[118]

Do not be angry when others do harm
but realize that it is the effect of previous karma.
Without causing any more suffering,
eliminate your own faults. //3.71//

Do what benefits others
without expecting anything in return.
Endure your suffering alone,
and share your pleasures with beggars. //3.72//

Even should you have the resources of a god,
do not become inflated with pride.
Even if you face the poverty of a hungry ghost,
do not be discouraged by it. //3.73//

For your own sake always speak the truth,
even if that leads to your death
or the loss of your sovereignty.
Never speak in any other fashion. //3.74//

Devote yourself always to the discipline
of acting in accord with your statements.
Glorious One, by that you will become
supremely authoritative for the world. //3.75//

In all cases act only
after first thoroughly examining the situation.

As one who sees things as they are,
do not fall prey to the influence of others. //3.76//

Through Dharma your kingdom will be happy,
the vast canopy of your fame
will spread in all directions,
and ministers will bow to you. //3.77//

The causes of death are numerous;
those that sustain life are few,
and even they can cause death.
Therefore always practice Dharma. //3.78//

If in this way you always practice Dharma,
the contentment that will arise
in you and in the world
will, first of all, be abundant. //3.79//

Through Dharma, you will fall asleep easily
and also awake with happy ease.
Since you will have no inner problems,
you will also have pleasant dreams. //3.80//

Earnestly serve your parents,
and respect the head of your clan.
Enjoy the right things, and be patient and generous.
Speak gently without divisiveness,
and practice the discipline of truth.
By doing these in this one life, you will become
king of the gods and be a godly king even now.
Therefore devote yourself always to this kind of
Dharma. //3.81–82//

Giving the food of three hundred clay pots
every day, three times a day,
cannot compare to even a fraction of the merit
of just a short moment of love. //3.83//

Even if not liberated, you will attain
these eight excellent qualities from practicing love:
gods and humans will love you,
and they will also protect you;
you will have peace of mind and much happiness
and not be harmed by either poison or weapons;
you will effortlessly attain your aims
and be reborn in the realm of Brahmā. //3.84–85//

If you lead others to develop
awakening mind and then make it firm,
you will always have awakening mind
as stable as the king of mountains itself. //3.86//

Through faith, your rebirths never lack for opportunities.
Through morality, you have positive rebirths.
Through contemplating emptiness,
you attain nonattachment to all things. //3.87//

By not being deceptive, you become mindful.
Through reflection, you attain intelligence.
Through revering the Dharma, you realize its meaning.
Through protecting the Dharma, you become wise. //3.88//

Through eliminating obscurations
in listening to and imparting the Dharma,
you gain the companionship of buddhas
and quickly fulfill your desires. //3.89//

Through nonattachment, you accomplish your aims.
Through lacking greed, your possessions increase.
Through lacking pride, you gain prominence.
Through tolerance for the Dharma, you attain a
dhāraṇī. //3.90//[119]

Through giving the five essentials
and fearlessness to those in fear,
you will become impervious to all demons
and the best of powerful beings. //3.91//

Through giving garlands of lamps to stūpas,
lights for those in the dark,
and oil for all these lamps,
you will attain the divine eye. //3.92//

By offering cymbals and bells
for the worship of stūpas
and also giving conch horns and drums,
you will attain the divine ear. //3.93//

Do not speak of others' errors
nor mention their physical handicaps.
By carefully protecting their minds,
you will attain the knowledge of others' minds. //3.94//

By providing shoes and conveyances,
attending to those who are weak,
and assisting one's gurus with transportation,
the wise attain miraculous powers. //3.95//

Through making efforts for the sake of the Dharma,
through keeping the Dharma treatises and their meaning in mind,

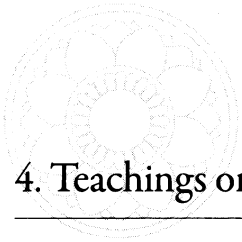
and through giving the Dharma immaculately,
you will come to remember your past lives. //3.96//

Through correctly and truly understanding
that all things are essenceless,
you will attain the sixth psychic power—
the supreme cessation of all defilement. //3.97//

By meditating, so as to liberate all beings,
upon the uniform awareness of suchness
that has been moistened by compassion,
you will become a victor with supreme qualities. //3.98//

Due to your various aspirational prayers,
your buddhafield will be pure.
By having offered precious gems to the King of Sages,
you will shine with infinite light. //3.99//

Thus, realize that a karmic effect
corresponds to its karmic cause;
in other words, always benefit beings,
and this will likewise benefit you. //3.100//



4. Teachings on the Conduct of a King

If a king acts in a way that contradicts Dharma
or does something improper,
his subjects mostly still praise him,
so it is hard for him to know what is and is not beneficial. //4.1//

If, to begin with, it is difficult to say something
beneficial but unpleasant even to others,
how can I, a monk, hope to do so
to you, the king of a large realm? //4.2//

But owing to our mutual affection,
and to my compassion for beings,
I alone will impart what is
exceedingly wholesome but not very pleasant. //4.3//[120]

The Blessed One said that, out of compassion,
what is true, gentle, meaningful, and wholesome
should be stated to disciples at the right time.
Thus are these things spoken to you. //4.4//

If you remain steadfast while a true statement,
spoken not in anger, is being expressed to you,

then you will accept that laudable statement
as if it were pure water that cleanses you. //4.5//

Realizing that what I tell you
is helpful in this and other lives,
implement it both for your own sake
and for the sake of the world. //4.6//

If you do not bestow on mendicants
the riches you have obtained through previous giving,
then due to your greed and lack of gratitude,
you will not obtain riches again. //4.7//

In this life, a hireling will not bear
your provisions without his wages.
But a lowly mendicant, though not paid wages, bears
a hundredfold good qualities to your future lives. //4.8//

Always keep your mind expansive
and delight in expansive deeds.
All expansive effects
come from expansive actions. //4.9//

Establish a glorious Dharma complex
and famed center of the Three Jewels
such as has not been touched
by impotent kings even in their fantasies. //4.10//

King, it is best not to make a Dharma complex
if it does not make the hairs of your princely vassals
stand on end, since you won't be praised for it,
even after you're dead. //4.11//

Using even the entirety of your resources,
make a Dharma complex that, through its loftiness,
amazes and inspires exalted princelings
and deflates inferior ones. //4.12//

Giving up all your possessions,
you must go helplessly to some next life,
but all that you expended on the Dharma
precedes you to the next life. //4.13//

All of a previous king's possessions
come under the control of his successor,
so for that previous king what use will they be
for Dharma, happiness, or fame? //4.14//

You get pleasure in this life from enjoying your wealth.
Pleasure in the next life comes from giving it away.
But what is neither enjoyed nor given is wasted;
it brings only suffering—how could it bring happiness? //4.15//

When dying, you will be unable to give away your possessions
because you will lose your autonomy to ministers
who, disaffected due to the loss of your dignity,
are seeking the affection of the next king. //4.16//

Therefore, while healthy, quickly build
a Dharma complex, using even all your resources.
You stand amid death's causes
like a lamp in a storm. //4.17//

You should also preserve in the manner
in which they have been established

any other institutions dedicated to Dharma
initiated by previous kings, including temples and such. //4.18//

They should be attended by those who practice nonharm,
who are virtuous in conduct, guarding their vows,
and who are kind to guests, skilled in truth,
not quarrelsome, and always energetic. //4.19//

The blind, sick, and disabled,
the poor, the unprotected, and beggars,
should all, without obstacles, equally
obtain food and drink in those places. //4.20//

Appropriately support Dharma practitioners,
even those who do not seek aid,
and support even those living
in the kingdoms of others. //4.21//

For every Dharma institution appoint officials
of the Dharma who are diligent,
free of greed, knowledgeable, and pious
and who will not hinder those practicing there. //4.22//

Appoint as ministers policy experts
who are pious, polite, and pure,
devoted, courageous, of good family,
completely ethical, and grateful. //4.23//

Appoint military advisors who are magnanimous,
unattached, heroic, and polite,
who properly use resources, and who are steadfast,
always vigilant, and pious. //4.24//

Appoint as administrators elders who behave
in accord with Dharma and are pure,
who are erudite, skillful, and know what to do,
and who are organized, impartial, and polite. //4.25//

Each month listen to their reports
of all income and expenditures;
after listening, tell them all that should be done
for the Dharma institutions and so on. //4.26//

If you rule for Dharma's purpose
and not for fame or the whims of desire,
then the result will be most purposeful;
otherwise, your purpose will be pointless. //4.27//

King, hear how in this world,
where they usually prey on each other,
both the Dharma and a kingdom
could still be yours. //4.28//

May you always gather many magistrates
who are mature in knowledge,
of good family, well versed in public policy,
and afraid of evil deeds. //4.29//

Even if they properly impose a fine,
imprisonment, or corporal punishment,
may you always be benevolent,
moistened by compassion. //4.30//

King, out of compassion you should always
focus your mind on

benefiting all beings, even those
who have committed the most serious sins. //4.31//

You should particularly have compassion for
those who have committed the grave sin
of murder; these ones who have ruined themselves
are indeed worthy of great persons' compassion. //4.32//

Either every day or every five days,
release the weakest prisoners.
Of the remaining ones, let there not be any
who are never released at some appropriate point. //4.33//

In relation to those that you intend never to release,
contradictions with your vows arise.
From contradicting your vows, you perpetually
accumulate more sin. //4.34//

And until they are released,
those prisoners should be made content
by providing them with barbers, baths,
drink, food, medicines, and clothes. //4.35//

As if you had the intention of making
unruly children behave properly,
you should discipline them out of compassion—
not out of anger or the desire for material gain. //4.36//

Having correctly examined
and identified wicked murderers,
send these people into exile
without killing or harming them. //4.37//

Independently survey the whole realm
with your espionage service;
always vigilant and mindful, do
what should be done in accord with Dharma. //4.38//

Through extensive and suitable generosity,
respect, and service, devote yourself always
to those who have good qualities.
Do the same for everyone else, as is appropriate. //4.39//

If the tree of your kingship offers
the open flowers of respect, the shade of tolerance,
and the great fruit of generosity,
then the birds, your subjects, will flock to it. //4.40//

A munificent but majestic king
will be beloved like a sugar candy
with a hard crust made from
cardamom and black pepper. //4.41//

From reigning properly in this way,
your reign will not follow the law of the fish.
Not proceeding improperly nor contradicting Dharma,
your reign will in this way be Dharma. //4.42//[121]

You have not brought your kingdom with you
from the previous life, nor will you bring it
to the next. You obtained it through Dharma,
so it is not right to violate Dharma for its sake. //4.43//

King, through your efforts see to it
that you do not end up producing

a revenue stream of suffering
through the capital of your royal treasury. //4.44//

King, through your efforts see to it
that you take enjoyment in
the revenue stream of your kingdom
through the capital of your royal treasury. //4.45//

Even after a wheel-turning monarch attains
sovereignty over the whole world with its four continents,
pleasure for him is still considered to be
only twofold: physical and mental. //4.46//

A pleasurable physical sensation
is just the inhibition of pain.
Mental pleasure—by nature an attitude—
is just conceptually created. //4.47//

Since it is just the inhibition of pain
or merely conceptually created,
all the pleasures in the world
do not actually have an objective object. //4.48//

A continent, a country, a city, a house,
a district, a seat, clothing, a bed,
food, drink, an elephant, a horse, and a woman
are all enjoyed individually. //4.49//

One has so-called pleasure through
whichever of these the mind attends to,
but since one does not attend to the rest,
they are not actually objectively objects. //4.50//

One does not conceptualize the five sense objects
that one apprehends through the five senses such as the eye;
therefore, at that time,
there is no pleasure in them. //4.51//

When one cognizes a sense object through
a particular sense faculty, one does not cognize
the remaining sense objects through the remaining senses,
since at that time they are not objectively objects. //4.52//

The mind perceives the image of an object
that was perceived in the past by the sense faculties.
Perceiving it, the mind conceptualizes the image
and believes it to be pleasant. //4.53//

Here, a single sense faculty knows a single object;
nevertheless, without that object, it is not objectively a sense faculty.
And without that sense faculty,
the object is not objectively an object. //4.54//

Just as a child comes into existence
in dependence upon its parents,
so too, awareness is said to arise in dependence
upon the eye and a visible form. //4.55//

Past and future objects are not objectively objects,
nor are past and future sense faculties.
Present objects and faculties, not being distinct from those two,
are also not objectively objects or senses. //4.56//

The eye erroneously apprehends the circle
formed by a torch being whirled around.

Likewise, the sense faculties apprehend
objects as if they were in the present. //4.57//

The sense faculties and the sense objects
are thought to be composed of the five elements.
But since each of the elements is unreal,
they also actually are not objectively objects. //4.58//

If the elements were distinct from each other, then fire
could occur without fuel. But if they form a single composite,
then they have no distinct defining characteristics.
This analysis applies to the remaining four elements. //4.59//

In both these ways the elements are not objectively elements,
so a composite formed from them is also false.
And since a composite is not objectively a composite,
form is also actually not objectively form. //4.60//

Consciousness, sensation, discernment,
and conditioning individually
in no way are objectively themselves.
Therefore they ultimately are objectless. //4.61//

What one presumes is pleasure
is actually the inhibition of pain;
likewise, the suppression of pleasure
is what one presumes to be pain. //4.62//

Since they are essenceless, one eliminates
the craving to obtain pleasure
and the craving to avoid pain.
Those who see them thus attain liberation thereby. //4.63//

"But who does this seeing?" Conventionally, the mind is said to do so.
But without mental factors, there is no mind.
The mind is not objectively the mind,
so mental factors cannot be asserted along with it. //4.64//

Having realized in this way that the world, in reality,
is not objectively a world, one is groundless
and free of causes for rebirth. Thus one attains nirvāṇa
like a fire whose basic causes have ceased. //4.65//

It is thought that a bodhisattva, having also had this realization,
is certain to attain awakening.
However, due to their compassion,
until awakening, their rebirths persist. //4.66//

The Tathāgatas taught the bodhisattvas'
collections in the Mahāyāna,
but it is derided by those
who are confused and hateful. //4.67//

One who derides the Mahāyāna
either cannot distinguish good qualities from faults,
or they mistake good qualities for faults,
or else they hate good qualities. //4.68//

What harms others are faults;
what helps them are good qualities.
Recognizing this, it is said that those
who deride the Mahāyāna hate good qualities. //4.69//

Without concern for one's own aims,
taking delight uniquely in the aims of others—

the Mahāyāna is a source of all good qualities.
Hence one who hates it is tormented. //4.70//

Even a faithful person is tormented due to misunderstanding it,
whereas one who is angry is tormented through hatred.
If it is said that even the faithful person is tormented,
imagine what it's like for the one who is hateful! //4.71//

Physicians say that poison
may be eliminated with poison.
So how is it contradictory to say that
suffering may eliminate something unbeneficial? //4.72//

The scriptures maintain, "The mind is the forerunner
of all dharmas—the mind is the principal factor."
So if one does something helpful with the intention to be helpful,
how could it be unhelpful, even if suffering is involved? //4.73//[122]

If one should do something unpleasant that will later be helpful,
then what about doing something for oneself and for others
that is both pleasant and helpful?
Behold this perennial Dharma. //4.74//

If one will later attain great happiness
from forsaking some trifling pleasure now,
then steadfast persons, realizing that they will gain
great happiness, should abandon that trifling pleasure now. //4.75//

If you cannot tolerate this,
then healers and such
who prescribe bitter medicine
would be ruined, and that makes no sense. //4.76//

The wise see that in some cases
even what is harmful can be helpful.
Both general rules and their exceptions
are taught in all treatises. //4.77//

The Mahāyāna says that all wholesome outcomes
are motivated by compassion
and made pure by wisdom—
what sensible person would deride this? //4.78//

Discouraged by its vastness and profundity,
ignorant persons, due to their confusion,
today deride the Mahāyāna—
they are foes of themselves and others. //4.79//

The nature of what the Mahāyāna maintains
is generosity, morality, tolerance, heroic effort,
concentration, wisdom, and compassion,
how could it not be well spoken? //4.80//

Others' aims are achieved through generosity and morality;
one's own, through tolerance and heroic effort;
concentration and wisdom lead to liberation—
this summarizes the meaning of the Mahāyāna. //4.81//

In brief, the teaching of the Buddha concerns
benefit for oneself, benefit for others, and liberation.
These topics are contained in the six perfections.
Therefore they are also the Buddha's words. //4.82//

Those blinded by ignorance cannot admit
the Mahāyāna, in which the buddhas taught

the great path, consisting of merit and wisdom,
that leads to awakening. //4.83//

Since a victor comes from merit that is inconceivable, like space,
a victor is said to have inconceivable good qualities.
Hence, one should admit the greatness of buddhas,
as explained in the Mahāyāna. //4.84//

Even just the morality of the Buddha
was beyond even the noble Śāriputra's ken.
Why then would one not admit that
the greatness of the buddhas is inconceivable? //4.85//

The nonproduction taught in the Mahāyāna
and the cessation taught for others
are both emptiness. Hence one should admit
that cessation and nonarising are actually the same. //4.86//

If through reasoning they realize
emptiness and the buddhas' greatness in this way,
how could wise people not maintain what is said
in the Mahāyāna and the others are the same? //4.87//

What the Tathāgata stated with a hidden intention
is not easy to understand. For this reason,
there is said to be one vehicle, and also three.
Therefore protect yourself by being equanimous. //4.88//

By being equanimous, you do nothing wrong.
Negativity comes from anger—how could virtue?
Hence those who care for themselves
should not despise the Mahāyāna. //4.89//

The bodhisattvas' aspirational prayers
are not taught in the Śrāvakayāna,
nor are their practices, nor the dedication of merit.
How could one become a bodhisattva through that vehicle? //4.90//

In the other vehicles the buddhas did not state
the prescriptions for the bodhisattva's awakening.
What source is better than the victors
for attaining valid knowledge on this topic? //4.91//

The path that is shared with the śrāvakas includes their prescriptions,
the meanings of the noble truths,
and the factors of awakening. If buddhahood were the result
of that path, why would buddhahood be superior? //4.92//

The subject matter of engaging in practices for awakening
is not discussed in the śrāvakas' sūtras,
but it is discussed in the Mahāyāna.
Hence judicious persons should accept it. //4.93//

A grammarian will make some students
recite even the alphabet.
Likewise, the Buddha taught the Dharma
in accord with disciples' abilities. //4.94//

To some he taught the Dharma aimed at
stopping negativity. To some,
one aimed at the practice of virtue. To some,
he taught one based upon duality. //4.95//

He taught to some a Dharma not based on duality.
And to some, he taught a profound Dharma that terrifies

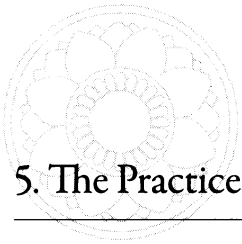
the timid; its source is emptiness and compassion,
and it is the means to attain awakening. //4.96//

Hence the wise should cease
despising the Mahāyāna,
and they should become more faithful
so as to attain true, complete awakening. //4.97//

Through faith in the Mahāyāna
and by the practices stated therein,
one will attain unexcelled awakening
and all kinds of joy along the way. //4.98//

A Dharma—in essence compassion—
consisting of generosity, morality, tolerance, and honesty
was taught especially for householders.
You should resolutely internalize it. //4.99//

However, if you are unable to rule in accord with Dharma
because the world is opposed to Dharma,
then for the sake of Dharma and glory,
it makes sense for you to go forth as a monk. //4.100//



5. The Practices of a Bodhisattva

Thereupon, as a monk, you should first become extremely serious
about your training, focusing on the Pratimokṣa
and the rest of the Vinaya, on becoming greatly learned,
and on determining the meaning of what you study. //5.1//

Then you should eliminate those faults
that are cited in the *Kṣudravastuka*.
Assiduously attend to them,
widely known to be fifty-seven. //5.2//

Anger is severe mental agitation;
rancor comes from being constantly attached to it;
concealment is hiding one's sins;
hostility is an addiction to sins. //5.3//

Guile is deceptiveness,
duplicity, crookedness of mind.
Jealousy is irritation at others' good qualities;
to be miserly is to be afraid to give. //5.4//

Shamelessness and brazenness are, respectively,
lack of shame in regard to oneself and others.
To be haughty is to be incapable of honoring others.
Fury is a mental disturbance caused by anger. //5.5//

Arrogance is conceit;
heedlessness is not applying oneself to virtue.
Pride is of seven kinds;
I will now explain each of them. //5.6//

Concerning these, the first is called *pride*—
it is where one presumes oneself to be
inferior to the inferior, equal to the equal,
greater than the inferior, or greater than the equal. //5.7//

One has *presumptive pride* when one presumes
that one is equal to someone who is better.
If one presumes oneself to be
even better than one's betters,
then one has *pride beyond pridefulness*,
thinking oneself to be loftier than the lofty.
It is excessively bad, like developing
sores on top of your boils. //5.8–9//

The five aggregates
are called "the appropriated."
When one apprehends them as "I,"
this is called the *pride of thinking "I am."* //5.10//

To presume that one has attained a result
that one has not attained is to have *conceited pride.*
The wise know that boasting about
one's negative deeds is *wrongful pride.* //5.11//

Deriding oneself, thinking
"I cannot manage,"
is the *pride of inferiority.*
Such are the seven forms of pride in brief. //5.12//

Hypocrisy is to restrain the senses
for the sake of acquisitions and respect.
Flattery is to compliment with pleasant phrases
for the sake of acquisitions and respect. //5.13//

Loaded complimenting is praising others' possessions
so that one might obtain them.
Harassment is openly deriding others
in order to acquire something from them. //5.14//

The desire for acquisitions by means of acquisition
is to praise what has already been acquired from others.
Carping is constantly remarking on
the mistakes that others have made. //5.15//

Stupefaction is the state of being overwhelmed
that comes from not thinking clearly or from illness,
or else it is a lazy person's attachment to sleep
when bereft of necessities. //5.16//

A biased attitude is an attitude
obscured by attachment, aversion, and confusion.
The failure to examine one's mind
is what is called inattention. //5.17//

Not treating gurus in the manner of the Blessed One
is the loss of respectfulness that comes
from being lazy about concordant activities—
it is agreed that this makes one a negative person. //5.18//

Longing is a lesser mental obstruction
that comes from passionate desire.
Yearning comes from lusting for gain;
it is an extreme mental obstruction. //5.19//

Avarice is a mental state of attachment
brought about by being attached to one's possessions.
The attachment to others' possessions
is called inequity avarice. //5.20//

Illicit lust is to condone attachment
to women who are supposed to be avoided.
Sinful desire is to proceed as though good qualities are present
when good qualities are absent. //5.21//

Great desire is an extreme yearning
that leaves behind the good fortune of contentment.
Lusting for approval means that one thinks,
"They will know me as having good qualities, no matter what." //5.22//

Intolerance is the inability to bear it
when one is offended or is suffering.
Impropriety is the failure to respect what should be done
with regard to preceptors and gurus. //5.23//

Not heeding instructions means that one does not
take seriously a statement that is said to be Dharma.
Rampant thought concerning one's relatives is
an attachment that arises through fondness for one's relatives. //5.24//

Likewise, to be attached to one's country
is to overstate its good qualities.
Rampant thought about not dying
occurs when one is not troubled by fear of death. //5.25//

Rampant thought connected
with renown is thinking,

"No matter what, others should make me
their guru due to my excellent qualities." //5.26//

Rampant thought connected
with infatuation is dwelling on how
one might help or hurt others, due to
being affected by attachment or malice for them. //5.27//

Displeasure is a state of mind fouled
by longing on the part of the irresolute.
Lassitude is the laziness of one who lacks energy—
it comes from being physically listless. //5.28//

Disfiguration is the transformation of body and face
arising from negative mental states.
The lack of delight in food is the physical
stupor that comes from eating too much. //5.29//

It is taught that the state of extreme
mental dejection is mental depression.
Longing for the desirable is excitement
about the five sensory objects. //5.30//

Harmful intent comes from nine causes—
it is the intent to harm others on the part of one who is
concerned about some misfortune in the three times
with regard to oneself, one's friends, or one's enemies. //5.31//

Sluggishness is a state of inactivity
due to physical and mental heaviness.
Torpor is sleep; excitement is
a lack of physical and mental tranquility. //5.32//

Worry is to lament one's misdeeds;
it arises from agonizing about them later.
Doubt is to be of two minds about
the four noble truths, the Three Jewels, and so on. //5.33//

A bodhisattva should forsake these faults—
one with monastic vows must forsake even more—
since when one is freed from these faults,
one can easily develop positive qualities. //5.34//

In short, the good qualities that
a bodhisattva should develop
are generosity, morality, tolerance, heroic effort,
concentration, wisdom, loving kindness, and so on. //5.35//

To be generous is to give up one's wealth;
to be moral is to endeavor to help others;
tolerance is the abandonment of anger;
heroic effort is to embrace virtue. //5.36//

Concentration is unafflicted one-pointedness;
wisdom is definitively determining the truths' meaning.
Loving kindness is a state of mind that savors only
compassion for all sentient beings. //5.37//

From generosity comes wealth, happiness from morality.
From tolerance comes beauty, splendor from heroic effort.
Through concentration, one is peaceful; through understanding
comes liberation. Compassion accomplishes all aims. //5.38//

Through the simultaneous
perfection of all these seven,

one attains the sphere of inconceivable wisdom—
lordship over the world. //5.39//

Just as eight stages of the śrāvaka
are discussed in the Śrāvakayāna,
so too, the ten stages of the bodhisattva
are taught in the Mahāyāna. //5.40//

The first of these is the Joyous
because the bodhisattvas experience great joy,
since the three fetters have been eliminated
and they have been born into the Tathāgata family. //5.41//[123]

Through the maturation of that stage,
the perfection of generosity becomes supreme;
they can make a hundred worlds quake
and become the great lord of Jambudvīpa. //5.42//

The second stage is called the Immaculate
because bodhisattvas' tenfold activities
of body, speech, and mind are immaculate
and they naturally adhere to those moral activities. //5.43//

Through the maturation of that stage,
the perfection of morality becomes supreme.
They become a glorious ruler with the seven treasures,
a wheel-turning monarch, beneficent to beings. //5.44//

Through its maturation, they become
a king who rules all four continents,
and they gain expertise in
turning beings away from immorality. //5.44(a)//

The third stage is the Radiant
because the light of peaceful wisdom emerges,
the concentrations and psychic powers arise,
and attachment and anger completely cease. //5.45//

Through the maturation of that stage,
they practice supreme tolerance and heroic effort;
they become a skillful great lord of the celestials
who averts all sensual desire. //5.46//

The fourth is called the Brilliant
because the brilliance of perfect wisdom arises
and the bodhisattvas distinctively develop
all the factors of awakening. //5.47//

Through the maturation of that stage, they become
the celestial ruler in the abode of the Suyāma deities.
They become skilled, destroying the source
of the belief that the transitory aggregates are the self. //5.48//

The fifth is the Indomitable, since one
cannot be subdued by any demon
and one gains expertise in knowing
the subtle meaning of the noble truths and such. //5.49//

Through the maturation of that stage,
bodhisattvas become the celestial ruler of Tuṣita
and refute the basis for all
the tīrthikas' afflicted views. //5.50//

The sixth is called the Approaching because
they approach the qualities of a buddha

and are enhanced by their attainment of cessation
through cultivating insight and tranquility. //5.51//

Through the maturation of that stage, they become
a celestial king with excellent emanations.
Unsurpassable by the śrāvakas,
they pacify arrogant pride. //5.52//

The seventh is the Far Advanced because
the number of excellent qualities has advanced far,
since on this stage they enter moment by moment
into the state of meditative cessation. //5.53//

Through the maturation of that stage,
they become the powerful ruler of the celestials,
a great king of wisdom masters who know
the realizations of the noble truths. //5.54//

Likewise, the eighth is the youth's stage, the Immovable,
because they are free of concepts.
Immoveable in this way, their range of physical,
vocal, and mental activity is inconceivable. //5.55//

Through the maturation of that stage,
they become a Brahmā who rules a chiliocosm.
They are unsurpassed by the śrāvakas, pratyekabuddhas, and so on
in determining the meaning of the Dharma. //5.56//

The ninth, like a regent,
is called the Genius, since
by attaining perfect, discriminating awareness,
the bodhisattvas have excellent understanding. //5.57//

Through the maturation of this stage,
they become the Brahmā of a bichiliocosm.
They are unsurpassed by the arhats and such
regarding qualms in the minds of beings. //5.58//

The tenth is the Dharma Cloud because
they rain down the holy Dharma;
the bodhisattvas are anointed
with rays of light by the buddhas. //5.59//

Through the maturation of that stage,
they become the celestial rulers of the Pure Realm,
inconceivable wisdom lords,
supreme among great sovereigns. //5.60//

These ten are renowned as
the ten bodhisattva stages.
The buddhas' stage is different—
in all ways immeasurably vast.
It is called Possessing Ten Powers
to the extent that
each of those powers is as limitless
as the infinite number of beings. //5.61–62//

For the buddhas are said to be inestimable
to the extent that space,
earth, water, fire, and wind
of all regions are also limitless. //5.63//

If one does not see that their causes
cannot be measured to some fixed extent,
then one will not be confident
that the buddhas are inestimable. //5.64//

Therefore, each day, three times a day,
before an icon or stūpa or elsewhere,
perform the recitation
of the following twenty verses. //5.65//

[*Here begins the Twenty-Verse Prayer*]

Honoring in all ways the buddhas,
the Dharma, the community, and also
the bodhisattvas, to them I go for refuge
and pay homage to those worthy of homage. //5.66//

I turn away from all misdeeds
and embrace all kinds of merit;
I rejoice in all the merit
amassed by all sentient beings. //5.67//

With bowed head and palms together,
I beseech all perfect buddhas
to turn the wheel of Dharma and
remain as long as beings remain. //5.68//

Through the merit from doing this and
from what I have done and not yet done,
may all sentient beings be endowed
with unsurpassed awakening mind. //5.69//

May all sentient beings have immaculate
faculties and transcend the unfree states;
may they control their own actions
and possess a good livelihood. //5.70//

May all embodied beings have jewels
in their hands, and may a limitless amount
of all kinds of necessities remain
inexhaustible for as long as saṃsāra endures. //5.71//

At all times may all women
become the best of men.
May all beings be endowed
with knowledge and good conduct. //5.72//

May all beings have a good complexion
and be beautiful. May they be radiant
and pleasant to behold. Free of illness,
may they be strong and live long. //5.73//

May they all gain skill in means
and become free of all suffering.
May they become devoted to the Three Jewels
and have the great treasure of Buddhadharma. //5.74//

May they be adorned with love, compassion, joy,
and equanimity in the face of hardship,
generosity, morality, tolerance, heroic effort,
concentration, and wisdom. //5.75//

And may they complete all the collections,
and obtaining brilliant marks and secondary signs,
may they traverse without hindrance
the ten stages to the inconceivable. //5.76//

May I also become adorned with
these good qualities and all others as well,
and may I become free of all faults.

As a loving sovereign of all beings,
may I perfect the virtues
to which all beings aspire,
and may I always dispel the suffering
of all embodied beings. //5.77–78//

In all worlds may all beings
who are anxious due to fear
become completely fearless
on merely hearing my name. //5.79//

From seeing and encountering me, may beings become
clear-minded, undisturbed, and at ease,
and from merely hearing my name,
may it be definite that they will awaken. //5.80//

In the succession of all my future lives,
may I attain the five psychic powers.
In all ways may I always do what brings
benefit and happiness to all beings. //5.81//

May I always dissuade all at once
all those beings of any world
who intend to engage in sinful actions
without doing those beings any harm. //5.82//

Like the earth, water, wind, and fire,
medicinal herbs, and the trees of the wilderness,
may I always be made use of freely
by all beings just as they wish. //5.83//

May I be as beloved to beings as life itself,
and may I love them more than I love my self.

May I bear the results of their sins,
and may they have the results of all my virtue. //5.84//

As long as there is even a single
sentient being somewhere who is not yet free,
may I remain in the world for that being's sake,
even if I have attained unexcelled awakening. //5.85//

[*Here ends the Twenty-Verse Prayer*]

If the merit of one making such statements
were to be a material thing,
it would not fit into worlds
as numerous as the sands of the Ganges. //5.86//

This is what the Blessed One said,
and the reason is here to be seen—
the worlds of beings are infinite,
and the intention to aid them is likewise. //5.87//

Thus ends my brief explanation
of the Dharma to you. Always consider
this Dharma to be as beloved to you as
you are beloved to yourself. //5.88//

One who considers the Dharma to be beloved
is actually holding himself as beloved.
For if one is to benefit those whom one loves,
one can do so by means of the Dharma. //5.89//

Therefore be devoted to Dharma, just as you are devoted to yourself.
Be devoted to realization, just as you are devoted to Dharma.

Be devoted to wisdom, just as you are devoted to realization.
Be devoted to the wise, just as you are devoted to wisdom. //5.90//

One who, by his own failings, harbors doubts
about a pure, kind, and intelligent teacher
who states with restraint what is helpful
is ruining his chances of attaining his aims. //5.91//[124]

Thinking, "I am under the care of one
who is pure, kind, and wise
and who states with restraint what is helpful,"
vow to spiritually discipline yourself, O King. //5.91(a)//

Know, in brief, the characteristics
of spiritual friends: content,
compassionate, moral, and possessed of wisdom
that dispels negative mental states. //5.92//

From them you should receive teachings,
and having understood what they teach, you should
respectfully put it into practice. Through this excellent
approach, you will attain the supreme achievement. //5.93//

Be one who speaks truth and who speaks gently to beings.
Be pleasant, unassailable and skilled in policy;
do not wish to humiliate others.
Be independent, and always speak well. //5.94//

With proclivities well subdued, be generous,
dignified, and mentally peaceful. Do not
procrastinate, do not be rash;
do not be dishonest, and be courteous. //5.95//

Be gentle like the full moon
and radiant like the autumn sun.
Be profound like the ocean
and steadfast like Mount Meru. //5.96//

Freed from all negativities
and adorned with all good qualities,
be the sustenance for all beings
and become omniscient. //5.97//

This Dharma, however, is not explained
just for a king. It is also taught,
as is appropriate, to other beings
out of the desire to benefit them. //5.98//

O King, it would be good for you
to study this discourse every day,
so that you and other beings
might attain perfect, complete awakening. //5.99//

Be moral and have the highest respect for gurus.
Be tolerant, devoid of jealousy and stinginess.
Enjoy the wealth of aiding others without expectation of return,
and be helpful to those who are deprived.
Be devoted to the supreme, avoid those who are not,
and embrace the Dharma.
For the sake of awakening, this is
what those who seek it should always do. //5.100//

Working Editions

Introduction to the Working Editions

TO FACILITATE the reader's study and enjoyment of Nāgārjuna's *Precious Garland*, we include in this publication working editions of the Sanskrit and Tibetan texts from which the translation was prepared. We take our inspiration from the Medieval Academy of America, which defines a working edition as "a high-quality edition that should be regarded by scholars as useful and reliable."[125] This is in contrast with a critical edition, which generally involves extensive philological annotations documenting variations among the major manuscripts and other published editions along with a plethora of other scholarly apparatuses. Although a working edition does not include this degree of scholarly annotation, it nevertheless "is free from errors, and offers a text that is a genuine improvement over what has heretofore been available."[126] The following Sanskrit and Tibetan working editions aim to fulfill these criteria. While facilitating our readers' study of Nāgārjuna's work, these editions also enable readers to examine our translation choices, for these working editions reflect the readings that we used when making our translation.

Both our translation and our working editions have benefitted from the work of prior scholars, both editors and translators. We depended on the heroic philological efforts of our predecessors, especially Giuseppe Tucci, Siglinde Dietz, Michael Hahn, Yukihiro Okada, and Ngawang Samten. The first three of these scholars published excellent editions of some or nearly all the Sanskrit verses that were available

to us when making the translation; these verses comprise just over three hundred out of a total of five hundred verses. The third and fourth scholars produced critical editions of the Tibetan text along with its only surviving Indian commentary, the *Ratnāvalīṭīkā* of Ajitamitra (Tib. Mi pham bshes gnyen; date uncertain, possibly ninth–tenth centuries), itself only available now in Tibetan translation. In addition, our working edition also includes the Sanskrit for one verse (1.97) recovered by Harunaga Isaacson from Abhayākaragupta's *Abhayapaddhati* (1999, 56) and another (3.26) that has recently come to light as a citation in the 2022 critical edition of the first five chapters of Candrakīrti's *Madhyamakāvatārabhāṣya* prepared by Horst Lasic, Xuezhu Li, and Anne MacDonald. The working editions presented here are based on careful examination of these various previous editions, and we urge all those who have an interest in philological questions to consult the publications in which these editions appear. Unfortunately, we were not able to consult Paramārtha's Chinese translation, but we rely on the knowledge of these other scholars, in addition to personal communications from Paul Harrison, to bring relevant information from the Chinese to bear on our editions. It should be noted that in 2006 Okada published a critical edition, German translation, and analysis of Paramārtha's Chinese translation; we urge interested readers to seek out this work. Prior to explaining our method for creating the working editions, let us here briefly survey the previous work that we have relied upon and the sources available to us, beginning with the Sanskrit and followed first by the Tibetan and then the prior modern translations.

Sanskrit Sources and Editions

There are essentially two major Sanskrit sources for the *Ratnāvalī*: a manuscript from Nepal and a manuscript found at Drepung Monastery in Tibet. We say "essentially" because, while the source from

Nepal ends up being a single manuscript, the scholars we have relied on were obliged to access the manuscript in various forms, including an imperfect handwritten copy. We describe these and other details about the source from Nepal below, but the key point to remember is that this source from Nepal is missing substantial portions of the original text. In contrast, the Drepung manuscript is reported to be complete. Its existence came to our attention only recently through the work of Phutshang (2016 and 2018), and while her two articles on this topic include some partially edited fragments and verses, no critical edition of that manuscript is available at this time. The upshot is that we must rely on the Sanskrit source from Nepal and a handful of verses found in other texts, leaving us with the following verses available in reliably edited Sanskrit:

Chapter 1: 1–77c; 97–99
Chapter 2: 1–46c; 55–56
Chapter 3: 26
Chapter 4: 1–100
Chapter 5: 1–55b; 79–99

Before discussing the sources for our Tibetan edition, we will review some key details about prior work on the Sanskrit text.

Giuseppe Tucci's Partial Sanskrit Critical Edition

In 1934 and 1936, Giuseppe Tucci published the first edition and an English translation of the then-available 233 Sanskrit verses of Nāgārjuna's *Ratnāvalī* in the *Journal of the Royal Asiatic Society* in three installments:

Tucci, Giuseppe. "The Ratnāvalī of Nāgārjuna." *Journal of the Royal Asiatic Society of Great Britain and Ireland* 2 (April 1934): 307–25. This publication includes an edition and translation of *Ratnāvalī* 1.1–77.

———. "The Ratnavali of Nāgārjuna." *Journal of the Royal Asiatic Society of Great Britain and Ireland* 2 (July 1936): 237–52. This publication includes an edition and translation of *Ratnāvalī* 2.1–46 and an edition of 4.1–100.

———. "The Ratnavali of Nāgārjuna (Concluded from p. 252)." *Journal of the Royal Asiatic Society of Great Britain and Ireland* 3 (April 1936): 423–35. This publication includes a translation of *Ratnāvalī* 4.1–100.

Although he is extremely taciturn about the nature and provenance of his manuscript, apart from the fact of it being found in Nepal, Tucci does indicate in a note at the start of the first installment of his edition and translation (1934, 307) that he had prepared the edition based on a palm-leaf manuscript consisting of leaves numbered 1–23, of which 5, 8–14, and 22 were missing. At the end of that installment (1934, 325), he further clarifies that his initial reading was based on a modern copy of said manuscript, which, despite being "marred by many clerical errors," he was able to revise on the basis of a "good photographic copy of the original" supplied to him at his request by His Highness the Mahārāja Joodha Sham Shere. We also know from Tucci's own notes that he had examined the Narthang canonical edition of the Tibetan translation and the Tibetan translation of Ajitamitra's commentary, which is preserved in the same volume of the Tibetan Tengyur. For the second and fourth chapters, Tucci also consulted the indigenous Tibetan commentary of the Geluk commentator Gyaltsab Darma Rinchen (Rgyal tshab dar ma rin chen, 1364–1432), the *Elucidation of the Essential Meaning of the Madhyamaka Precious Garland* (*Dbu ma rin chen 'phreng ba'i snying po'i don gsal bar byed pa*).

Hahn provides an excellent summary of the status of Tucci's edition, explaining that while portions of the text appear in square brackets, "it is not clear whether the text in these places was actually lost, completely illegible or just difficult to read" (1982, 1). Hahn further

notes that there are two main types of errors in Tucci's edition. The first of these he puts down to printing errors that are easily recognized and corrected, and he provides a complete list (27–28). The second type of error is more substantial and derives, in Hahn's estimation, from Tucci's misunderstanding of the difficult philosophical underpinnings for Nāgārjuna's ethical thought, especially as found in chapter 1. Hahn notes and corrects these errors on the basis of the available source materials, and these changes are found in his edition (1982) and in his later article (1987) providing corrections upon examination of the original manuscript (see below).

Tucci's edition was subsequently reprinted with only minor changes in two Indian editions, one by P. L. Vaidya (1960) and the other by Heramba Chatterji (1977). According to Hahn's estimation, neither publication offers any substantial improvement on Tucci's edition.

Siglinde Dietz's Partial Sanskrit Critical Edition

Although Tucci had, in the second installment of his edition (1936, 237), indicated his intention to publish the available verses of chapter 5 of the *Ratnāvalī*, the plan never came to fruition. To complete the project, Siglinde Dietz therefore took up the task of producing the first critical edition of this portion of the text. Her edition includes the Sanskrit verses available to her (1–54ab and 78–100ab) along with an edition of the Tibetan translation accompanied by extensive philological annotations:

> Dietz, Siglinde. "The Fifth Chapter of Nāgārjuna's Ratnāvalī." *Journal of the Nepal Research Centre* 4 (1980): 189–220.

Dietz's edition of chapter 5 was based on a fragmentary "quite recent paper ms. written in Devanagari" (191) microfilmed by the Nepal-German Manuscript Preservation Project, copies of which are housed in the National Archives, Kathmandu, and in the Staatsbibliothek Prüssischer Kulturbesitz, Berlin, under the number B90/13.

Based on her comparison of this manuscript with Tucci's edition, Dietz concluded that although the fragments are "nearly identical" (190), the two manuscripts were not copied from one another. We now know, however, that this assessment is wrong and that the paper manuscript is indeed a copy of the original palm-leaf manuscript that served as the basis for Tucci's edition (see Hahn 1987). For her Tibetan edition, Dietz consulted the Choné and Peking editions of the Tengyur. Her emendations to the Sanskrit were based in part on a comparison with the Tibetan translations and with reference to Ajitamitra's commentary. She also took metrical considerations into account.

Michael Hahn's Work

By far the most thorough and reliable edition of the Sanskrit to date is that by Michael Hahn (1982), who built on the prior work of Tucci and Dietz to produce a critical edition of all the available Sanskrit verses, a complete critical edition of the Tibetan translation, and a reproduction of the Chinese translation. Hahn's editions are published in the following:

> Hahn, Michael. *Nāgārjuna's Ratnāvalī. Vol. 1: The Basic Texts (Sanskrit, Tibetan Chinese)*. Bonn: Indica et Tibetica Verlag, 1982.

In addition to the editions by Tucci and Dietz, Hahn also made direct use of the same paper manuscript from Kathmandu that Dietz consulted for her edition of chapter 5. Based on his examination of this manuscript, however, he concluded that, *pace* Dietz, "there can be no doubt at all that the paper manuscript was copied from the same palm-leaf manuscript to which Tucci's edition goes back" (8). This assessment was further confirmed when, following a tip from Ngawang Samten, Hahn was able in 1986 to obtain a copy of the original palm-leaf manuscript that had been consulted by Tucci and that had been recently rediscovered in the National Archives of Nepal (manuscript

no. 4–19 vi bauddhadarśana; reel no. B23/23) and that was preserved in Bhujimola script. Hahn's initial use of the paper manuscript in Devanagari script was significant for offering substantive emendation to both Tucci and Dietz in his published edition (1982). His subsequent examination of the copy of the palm-leaf original led to his publication of a substantive list of further emendations:

> Hahn, Michael. "Das Älteste Manuskript von Nāgārjuna's Ratnāvalī." In *Studien zur Indologie und Iranistik* 13/14, edited by Georg Buddruss, Oskar von Hinüber, Hanns-Peter Schmidt, Albrecht Wezler, and Michael Witzel, 77–100. Reinbeck: Verlag für Orientalistische Fachpublikationen, 1987.

Other relevant sources for Hahn's edition include a number of verses that have survived as quotations in later extant Sanskrit texts, especially in Candrakīrti's *Prasannapadā*, a commentary on Nāgārjuna's *Mūlamadhyamakakārikā*. Several of these (namely, 1.98–99 and 2.56–57) were not available to Tucci and so were not included in his edition. Like Dietz, Hahn provides an analysis of the metrical forms of the extant Sanskrit verses in his edition (1982, 11–13), which also aids him in his editorial choices.

Beyond the Sanskrit sources at his disposal, Hahn consulted all four canonical Tibetan translations, preserved in the Choné, Dergé, Narthang, and Peking editions of the Tengyur, both to correct the Sanskrit and to create his critical Tibetan edition. He likewise consulted Ajitamitra's commentary in these same four canonical editions. He also examined some of the numerous quotations from the *Ratnāvalī* in Indian texts preserved only in Tibetan translation. However, as he notes, he made only limited use of these, since apart from the Tibetan translation of the *Prasannapadā*, these texts lack critical Tibetan editions and, in any case, "these quotations do not give any decisive help for the improvement of a reading of the canonical text" (1982, 20) of the Tibetan translation of the *Ratnāvalī*.

An important Tibetan paracanonical transmission of the *Ratnāvalī* that Hahn was not able to consult is the so-called Zhöl edition (about which he later wrote an article; see Hahn 1988), which we discuss below.

Finally, Hahn consults and reproduces the Chinese translation by the sixth-century Indian Buddhist monk Paramārtha, which he considers to be the "oldest evidence for the text" of the *Ratnāvalī*. Hahn offers several examples (1982, 23–34) for how the Chinese text proved useful for establishing his editions of the Sanskrit and, to a lesser extent, the Tibetan texts. His student Yukihiro Okada continued the project by completing a critical study, edition, and translation of the Chinese translation (Okada 2006).

The Drepung Manuscript

As noted above, Phutshang (2016 and 2018) has reported on a complete Sanskrit manuscript, originally housed at Drepung Monastery and now held at the Tibetan Academy of Social Sciences in Lhasa. Phutshang claims that the manuscript is of middling quality and represents a version of the text later than those used for the Chinese and Tibetan translations. She has provided a preliminary edition of the verses missing from the end of chapter 1 and also of some key verses that are relevant to the deviations between the Tibetan Zhöl and Dergé editions. We have consulted these materials, and in one case (3.68) this helped us to make an editorial decision about our Tibetan working edition. Overall, however, the preliminary nature of her editorial work on the Sanskrit verses and fragments has not allowed us to incorporate that material into our Sanskrit working edition. We look forward with great interest to seeing the full edition that Phutshang aims to complete in the future.

Tibetan Sources and Editions

As with the Sanskrit, the Tibetan translations of the *Ratnāvalī* also exhibit a complex history, and this topic has been addressed by Hahn

(1982 and 1988), van der Kuijp (1985), Eda (2002), and Samten (1990) at some length. Broadly speaking, the canonical Tibetan translations found in the woodblock versions of the Tibetan canon are rooted in the eighth-century translation by Jñānagarbha and Klu'i rgyal mtshan, which was later edited and revised by Kanakavarman and Pa tshab Nyi ma grags in the eleventh century based on three Sanskrit manuscripts. However, we also find what Hahn has called "paracanonical" versions of the text, the most important of which is the undated version from the Zhöl press (*dpar khang*) in Lhasa. This version's colophon identifies Vidyākaraprabha and [s]Ka ba Dpal rtsegs as the original translators, with a subsequent, revised edition produced again, based on three Sanskrit manuscripts, by Kanakavarman and Pa tshab Nyi ma grags. On many occasions, this "paracanonical" version, which we refer to simply as the Zhöl edition, departs significantly from the canonical woodblock versions, which are all largely identical. How exactly we have arrived at two translations with so many important differences is difficult to explain, since both were allegedly edited by the same team of Kanakavarman and Pa tshab.

Responding to van der Kuijp's analysis (1985), Hahn (1988, 98–99 and 106–7) speculated that Ajitamitra's *Ratnāvalīṭīkā*, the only *Ratnāvalī* commentary translated from Sanskrit, may play a role here, in that the root verses subsumed by the commentary, which was translated by Vidyākaraprabha and [s]Ka ba Dpal rtsegs, may be the basis for the paracanonical transmission that eventually results in the Zhöl edition. Samten (1990, 16–20), however, cautions against simply assuming that the Zhöl edition is drawn directly from a hypothetical translation of the *Ratnāvalī* verses that Vidyākaraprabha and [s]Ka ba Dpal rtsegs produced when they translated Ajitamitra's commentary. As Samten points out, the large number of variations between the Zhöl edition and the root text embedded in the commentary make this implausible. In the end, we agree with Samten that, at present, we still cannot come to any definitive conclusion about the exact sources for the paracanonical Zhöl edition, although we agree

with Hahn (1988) that some role is being played by alternative translations that were circulating in Tibet prior to the production of the woodblock canons, including verses subsumed in the translation of Ajitamitra's commentary. At the same time, we join both Samten and Hahn in emphasizing the importance of the Zhöl edition, as is evident in Samten's own work.

Ngawang Samten's Complete Tibetan Critical Edition

In 1990, Ngawang Samten published a critical edition of the Tibetan translation of Ajitamitra's *Ratnāvalīṭīkā* accompanied by a new critical edition of the Tibetan translation of Nāgārjuna's verses. Based on the quality of the work and its careful attention to the available Sanskrit sources, we have taken Samten's edition of the verses as the basis for our working edition, just as we have taken Hahn's work as the basis for our Sanskrit edition. Samten carefully examines prior work on both the Sanskrit and the Tibetan of the *Ratnāvalī*, including especially the contributions of Tucci, Hahn, and Dietz, and when he departs from their readings, we find his arguments in most cases to be compelling. As a traditional scholar with the rank of *geshé*, Samten obviously has a strong command of the Tibetan texts, but he is also a scholar of Sanskrit. As a result, he is able not only to consult the existing Sanskrit editions but also to suggest possible readings of the lost Sanskrit as an occasional means to guide editorial decisions in Tibetan.

In this regard, Samten's work with the Zhöl edition is especially helpful, since he is able to compare the extant Sanskrit against the Zhöl and canonical versions when they disagree. Here, Samten is filling a crucial lacuna that Hahn recognized. As Hahn notes in his 1988 article, after being interested in the Zhöl edition for some time, he eventually received a clear copy from the Central Institute of Higher Tibetan Studies, where Samten was already working on the text. In that same article, Hahn points out that while he obtained the Zhöl edition too late to include in his own critical edition, it "is distinguished

by very interesting variant readings neither to be found in the canonical blockprints nor to be derived from them, which sometimes correspond more closely with the Sanskrit original than the latter" (1988, 98). Hahn concludes that since in many cases "the correct reading in the non-canonical edition cannot be derived from the canonical reading, it seems to go back to a manuscript tradition that is older than the canon itself" (98). Hahn gives an example of how this plays out:

> In 5.28b the Sanskrit term *utkaṇṭhā* "pining" is rendered by *phrag dog* "jealousy" in the canonical version whereas the Źol-spar-khaṅ edition reads *phrad 'dod*. From the Tibetan version of Haribhaṭṭa's *Jātakamālā* we know that *phras 'dod* is used as equivalent of Sanskrit *utkaṇṭhita* (HJM V 7) and *utsuka* (HJM XI 47), both words meaning "longing, pining." Hence there can be little doubt that *phrad 'dod* is correct and *phrag dog* is most likely nothing but a corruption of the former reading. Since in this and other cases the canonical editions unequivocally had a wrong reading in contrast with an edition to be found outside the canon and obviously not based on it directly, I drew the following conclusions. A mistake like *phrag dog* for *phrad 'dod* cannot go back to the translators of the Tibetan text. The uniform readings of the four Tanjur editions suggest that it might have arisen before the compilation of the Tibetan canon at the beginning of the fourteenth century. (Hahn 1988, 98)

Samten's work confirms Hahn's sense that the Zhöl edition often provided the best reading in relation to the Sanskrit, and Samten carefully documents this in his extensive apparatus to his edition. Samten also offers careful analyses of various points where the Tibetan translations—whether the canonical or the Zhöl—clearly reflect the Sanskrit but in ways that are problematic or confusing. His notes occasionally include alternative translations that we find convincing,

and we endorse his decision to use Ajitamitra's commentary to guide editorial decisions. Although we do not agree in every case with Samten's editorial decisions, he produced an excellent Tibetan edition that, collating the Sanskrit with the canonical and Zhöl editions, provided an outstanding basis for our own working edition.

Finally, we should note that we benefitted not only from Samten's edition and apparatus but also from his extensive introduction and related materials, all written in modern Tibetan. These include a thorough account of the manuscripts and previous critical editions of both the *Ratnāvalī* and the *Ratnāvalīṭīkā* (1–26), an account and discussion of the life stories (*rnam thar*) of Nāgārjuna (27–77), a chapter-by-chapter summary and analysis of each of the *Ratnāvalī*'s five chapters (78–135); and various appendixes, including an index of first lines (*tshigs bcad ka mad go rim*) and an outline (*sa bcas*) of the main topics. His publication also includes photographic reproductions of the Bhujamoli palm-leaf manuscript from Nepal. Overall, this work is a truly exemplary Tibetan contribution to the contemporary study of Indian Buddhism.

Yukihiro Okada's Complete Tibetan Critical Edition of Ajitamitra's *Ratnāvalīṭīkā*

While we have taken Samten's work as the main basis for our working edition of the Tibetan, we also consulted the critical edition of Ajitamitra's *Ratnāvalīṭīkā* by Yukihiro Okada. Building on the work of his teacher Michael Hahn, Okada's critical edition appeared in the same series as Hahn's work, and it is based on a comparison of the translations found in the xylographic canons (Choné, Dergé, Narthang, and Peking). The publication includes a short introduction in German and a list of proposed corrections to Nāgārjuna's verses offered on the basis of Ajitamitra's commentary (1990, xxxiii–xxxiv). We take account of these suggestions, noting where we agree with them in our annotations to the Tibetan working edition. Where we disagree, we remain silent.

Prior Modern Translations

Giuseppe Tucci's Partial English Translation

The publication information for Tucci's partial English translation is given above as it was published together with his partial Sanskrit critical edition. While the language is outdated and the sentences are often unwieldy, we found his translations to be mostly quite accurate and occasionally inspired. Tucci had the advantage of being able to consult the Tibetan, which he used at times to reconstruct small portions of lines that were missing in the Sanskrit that was available to him or to resolve difficult meanings, much as we also have done. Despite his knowledge of Tibetan, however, Tucci did not attempt to translate those portions of the text that were not available to him in Sanskrit. Nor did he edit or translate chapter 5, even though he indicated his intention to do so and had most of the Sanskrit for that chapter available to him. His work thus remains incomplete, though certainly useful.

Jeffrey Hopkins's Complete English Translations

The other major English translation we consulted was that of Jeffrey Hopkins (1998), a revision of a 1975 translation he prepared with Lati Rinpoche and Anne Klein. Both translations are based primarily on the Tibetan canonical versions and the Zhöl edition, taking into account an oral teaching from the Fourteenth Dalai Lama given in 1972. In the revised translation Hopkins adds significant annotation, including some reference to the Sanskrit and to our 1997 translation. He also includes a running commentary on the structure of the work published alongside the verses and based on the commentary of Gyaltsab Darma Rinchen. Although there are numerous places where we disagree with Hopkins' readings, these can for the most part be explained by the fact that our projects are different. Hopkins is translating the text as it has been received in the Tibetan tradition. We seek to translate the text as we imagine it might have been received in its Indian context.

Other Modern Translations

Beyond these English translations, other modern translations have appeared. Although we consulted these infrequently, we mention them here for the record. One of the earliest is the complete Japanese translation by Ryūshin Uryūzu (1965 and 1974). It is based on Tucci's edition and the canonical Tibetan translations and uses Gyaltsab's commentary for aid with difficult passages (Hahn 1982, 5). A complete Danish translation was published by Christian Lindtner (1980), similarly based on Hahn and the Tibetan canonical translations. Georges Driessens (2000) penned a French translation from the Tibetan under the direction of Yonten Gyatso and with extracts from Gyaltsab's commentary. The same year, Bhikshu Dharmamitra released a translation from the Chinese. Neither of these latter two translators consulted the Sanskrit. Partial contributions include Erich Frauwallner's German translation of fifty-eight verses from chapter 1 (1956, 208–17) and Bhikkhu Pāsādika's English rendering of forty-six verses from chapter 2 (1968). Finally, a recent publication containing Khensur Jampa Tegchok's oral teachings on the *Ratnāvalī*, edited by Thubten Chodron (2017), contains a translation of the verses based primarily on our own previous translation (1997) with some slight modifications.

Methodological Principles for the Creation of the Working Editions

As stated above, our aim in creating these working editions is to facilitate our readers' own study of the text and examination of our translation, which is based on these working editions, while also offering an uncluttered presentation of the text. To this end, we have chosen to minimize the disruption to the reading process that occurs when an elaborate text-critical apparatus is printed on the page. We have thus compiled all our editorial notes into a separate section, and in our working editions, an asterisk is used to indicate when an annotation is available.

As also noted above, the primary basis for the Sanskrit working

edition is Hahn's published edition (1982) along with his subsequent corrections (1987), and the primary basis for the Tibetan working edition is Samten's published edition (1990). In both cases, we accept the emendations of the editors as our baseline text. In the small number of cases where Hahn reconstructs syllables (sometimes drawn from Tucci or Dietz), we do not make any annotation unless we disagree. Where our working editions deviate from these earlier critical editions, they do so on the basis of the following principles:

1. We take Ajitamitra's commentary as a key source for clarifying issues in the verses (whether in Sanskrit or in Tibetan) when these cannot be determined on the basis of the critical editions. Given that Ajitamitra's work is the only known Indian commentary, it is extremely valuable in confirming readings, despite being available only in Tibetan translation.
2. We take as a general principle that if the Sanskrit and Tibetan disagree, and if Ajitamitra's commentary confirms the Sanskrit, we seek to follow the Sanskrit and we emend the Tibetan, provided that a plausible emendation is possible. In the vast majority of cases, these emendations have already been suggested by Samten.
3. We similarly take as a general principle that if the Sanskrit and Tibetan disagree, and if Ajitamitra confirms the Tibetan reading, we seek to follow the Tibetan and we emend the Sanskrit, provided that a plausible emendation is possible.
4. For the Sanskrit working edition, we have incorporated most of Hahn's later corrections, noting where we have done so. We also take into account Samten's findings, including his location of alternate translations in the wider Tibetan canon.
5. For the Tibetan working edition, we have followed most of Samten's decisions, noting those instances when we choose not to do so. Like Samten, we have found that the paracanonical Zhöl edition of the Tibetan translation often offers preferable renditions.

We are confident that, for the Sanskrit and for the Tibetan, this approach has produced a working edition that, as noted at the outset of this introduction, follows the Medieval Academy of America's recommendation in being "free from errors" and offering "a text that is a genuine improvement over what has heretofore been available." There is one issue, however, where this procedure does not fully describe our approach, and it serves as an example of the complexities involved when working with the *Ratnāvalī*: the four verses that may (or may not) be interpolations.

The Question of the Four Verses

All extant versions of the *Ratnāvalī* divide the text into five chapters, and the Chinese translation by Paramārtha (sixth century) reflects a neat symmetry: each chapter contains precisely one hundred verses. However, this tidy arrangement is not found in any subsequent edition, and in many cases as many as four extra verses are added to the work as a whole. For Hahn and Samten (whose versions serve as the basis for our working editions), this leads to a disagreement about which of these verses should be included in the main body of the text as opposed to in the annotations. Inspired by Phutshang 2018, we lay all this out in the table below. Along the left side are the various editions. Along the top are the four verses in question, where, for example, 2.50(a) indicates that the verse occurs after verse 50 of chapter 2 in our numbering. For each case, we indicate whether the verse is present (yes/no) or is unknown (because there is no Sanskrit for that section of the text). We also indicate whether Hahn and Samten include or exclude the verse as part of the original text.

In effect, if we take the Chinese translation to be the oldest source of knowledge about the *Ratnāvalī*, then all four verses would appear to be later additions. However, the Drepung manuscript—which is the complete Sanskrit version—includes these verses, and if the missing portions of the Nepal manuscript were recovered, this might be true

	2.50(a)	3.8(a)	5.44(a)	5.91(a)
Nepal Skt.	unknown	unknown	yes	yes
Drepung Skt.	yes	yes	yes	yes
Hahn's Skt.	excluded	excluded	excluded	excluded
Canonical Tib.	yes	yes	yes (2 lines)	yes
Zhöl Tib.	yes	yes	no	no
Samten's Tib.	included	included	included	included
Chinese trans.	no	no	no	no

for that version as well. It may be that the Sanskrit manuscripts actually represent the youngest versions of the text, and the discrepancies between the Zhöl and canonical Tibetan editions (which include only half of 5.44(a)) reflect some intermediate versions. Whatever the case, we have decided to endorse neither Hahn's approach—in which all four verses are excluded and only found in the notes—nor Samten's choice to include and enumerate all four, such that chapters 2, 3, and 5 contain more than 100 verses. Like Hahn's choice, our decision is driven in part by preserving the symmetry of hundred-verse chapters, despite, as we discussed in our introduction, the way the text's content seems to spread across the chapters in ways that make the chapter breaks seem somewhat arbitrary. As with Samten, we believe that the content of these four verses is sufficiently relevant that readers should have direct access to them in the body of the text, but we choose not to give these verses their own separate numbers. The upshot is that we are effectively setting aside questions about the authenticity of these verses while still making them fully available to readers, rather than burying them in the notes.

The issue of these four verses illustrates the challenges that the *Ratnāvalī* poses to any editor, but despite these difficulties, we hope that our efforts have resulted in working editions that are easy to use

and that also reflect the fruits of our predecessors' hard philological labors. For those with a passion to know more about the philological details, we direct you to the extensive annotations and discussion available in the relevant editions and related publications.

Sanskrit Working Edition

Chapter 1

|| oṃ namo ratnatrayāya ||

sarvadoṣavinirmuktaṃ guṇaiḥ sarvair alaṃkṛtam |
praṇamya sarvajñam ahaṃ sarvasattvaikabāndhavam || 1.1 ||

dharmam ekāntakalyāṇaṃ rājan dharmodayāya te |
vakṣyāmi dharmaḥ siddhiṃ hi yāti saddharmabhājane || 1.2 ||

prāg dharmo 'bhyudayo yatra paścān naiḥśreyasodayaḥ |
samprāpyābhyudayaṃ yasmād eti naiḥśreyasaṃ kramāt || 1.3 ||*

sukham abhyudayas tatra mokṣo naiḥśreyaso mataḥ |
asya sādhanasaṃkṣepaḥ śraddhāprajñe samāsataḥ || 1.4 ||

śrāddhatvād bhajate dharmaṃ prājñatvād vetti tattvataḥ |
prajñā pradhānaṃ tv anayoḥ śraddhā pūrvaṃgamāsya tu || 1.5 ||

chandād dveṣād bhayān mohād yo dharmaṃ nātivartate |
sa śrāddha iti vijñeyaḥ śreyaso bhājanaṃ param || 1.6 ||

kāyavāṅmānasaṃ karma sarvaṃ samyak parīkṣya yaḥ |
parātmahitam ājñāya sadā kuryāt sa paṇḍitaḥ || 1.7 ||

ahiṃsā cauryaviratiḥ paradāravivarjanam |
mithyāpaiśunyapāruṣyābaddhavādeṣu saṃyamaḥ || 1.8 ||

lobhavyāpādanāstikyadṛṣṭīnāṃ parivarjanam |
ete karmapathāḥ śuklā daśa kṛṣṇā viparyayāt || 1.9 ||

amadyapānaṃ svājīvo 'vihiṃsā dānam ādarāt |
pūjyapūjā ca maitrī ca dharma eṣa samāsataḥ || 1.10 ||

śarīratāpanād dharmaḥ kevalān nāsti yat tataḥ |
na paradrohaviratir na pareṣām anugrahaḥ || 1.11 ||

dānaśīlakṣamāspaṣṭaṃ yaḥ saddharmamahāpatham |
anādṛtya vrajet kāyakleśagokaṇṭakotpathaiḥ || 1.12 ||*

sa saṃsārāṭavīṃ ghorām anantajanapādapām |
kleśavyālāvalīḍhāṅgaḥ sudīrghaṃ pratipadyate || 1.13 ||

hiṃsayā jāyate 'lpāyur bahvābādho vihiṃsayā |
cauryeṇa bhogavyasanī saśatruḥ paradārikaḥ || 1.14 ||

pratyākhyānaṃ mṛṣāvādāt paiśunyān mitrabhedanam |
apriyaśravaṇaṃ raukṣyād abaddhād durbhagaṃ vacaḥ || 1.15 ||

manorathān hanty abhidhyā vyāpādo bhayadaḥ smṛtaḥ |
mithyādṛṣṭeḥ kudṛṣṭitvaṃ madyapānān matibhramaḥ || 1.16 ||

apradānena dāridryaṃ mithyājīvena vañcanā |
stambhena duṣkulīnatvam alpaujaskatvam īrṣayā || 1.17 ||

krodhād durvarṇatā maurkhyam apraśnena vipaścitām |
phalam etan manuṣyatve sarvebhyaḥ prāg ca durgatiḥ || 1.18 ||*

esāṃ akuśalākhyānāṃ vipāko yaḥ prakīrtitaḥ |
kuśalānāṃ ca sarveṣāṃ viparītaḥ phalodayaḥ || 1.19 ||

lobho dveṣaś ca mohaś ca tajjaṃ karmeti cāśubham |
alobhamohadveṣāś ca tajjaṃ karma ca tac chubham || 1.20 ||*

aśubhāt sarvaduḥkhāni sarvā durgatayas tathā |
śubhāt sugatayaḥ sarvāḥ sarvajanmasukhāni ca || 1.21 ||

nivṛttir aśubhāt kṛtsnāt pravṛttis tu śubhe sadā |
manasā kāyena vācā dharmo 'yaṃ dvividhaḥ smṛtaḥ || 1.22 ||*

narakapretatiryagbhyo dharmād asmād vimucyate |
nṛṣu deveṣv avāpnoti sukhaśrīrājyavistarān || 1.23 ||

dhyānāpramāṇārūpyais tu brāhmādyaṃ sukham aśnute |
ity abhyudayadharmo 'yaṃ phalaṃ cāsya samāsataḥ || 1.24 ||*

naiḥśreyasaḥ punar dharmaḥ sūkṣmo gambhīradarśanaḥ |
bālānām aśrutavatām uktas trāsakaro jinaiḥ || 1.25 ||*

nāsmy ahaṃ na bhaviṣyāmi na me 'sti na bhaviṣyati |
iti bālasya saṃtrāsaḥ paṇḍitasya bhayakṣayaḥ || 1.26 ||

ahaṃkāraprasūteyaṃ mamakāropasaṃhitā |
prajā prajāhitaikāntavādinābhihitākhilā || 1.27 ||

asty ahaṃ mama cāstīti mithyaitat paramārthataḥ |
yathābhūtaparijñānān na bhavaty ubhayaṃ yataḥ || 1.28 ||

ahaṃkārodbhavāḥ skandhāḥ so 'haṃkāro 'nṛto 'rthataḥ |
bījaṃ yasyānṛtaṃ tasya prarohaḥ satyataḥ kutaḥ || 1.29 ||

skandhān asatyān dṛṣṭvaivam ahaṃkāraḥ prahīyate |
ahaṃkāraprahāṇāc ca na punaḥ skandhasaṃbhavaḥ || 1.30 ||

yathādarśam upādāya svamukhapratibimbakam |
dṛśyate nāma tac caivan na kiṃcid api tattvataḥ || 1.31 ||*

ahaṃkāras tathā skandhān upādāyopalabhyate |
na ca kaścit sa tattvena svamukhapratibimbavat || 1.32 ||

yathādarśam anādāya svamukhapratibimbakam |
na dṛśyate tathā skandhān anādāyāham ity api || 1.33 ||

evaṃvidhārthaśravaṇād dharmacakṣur avāptavān |
āryānandaḥ svayaṃ caiva bhikṣubhyo 'bhīkṣṇam uktavān || 1.34 ||

skandhagrāho yāvad asmāt tāvad evāham ity api |
ahaṃkāre sati punaḥ karma janma tataḥ punaḥ || 1.35 ||*

trivartmaitad anādyantamadhyaṃ saṃsāramaṇḍalam |
alātamaṇḍalaprakhyaṃ bhramaty anyonyahetukam || 1.36 ||

svaparobhayatas tasya traikālyato 'py aprāptitaḥ |
ahaṃkāraḥ kṣayaṃ yāti tataḥ karma ca janma ca || 1.37 ||

evaṃ hetuphalotpādaṃ paśyaṃs tatkṣayam eva ca |
nāstitām astitāṃ caiva naiti lokasya tattvataḥ || 1.38 ||

sarvaduḥkhakṣayaṃ dharmaṃ śrutvemam aparīkṣakaḥ |
saṃtrasyaty aparijñānād abhayasthānakātaraḥ || 1.39 ||*

na bhaviṣyati nirvāṇe sarvam etan na te bhayam |
ucyamāna ihābhāvas tasya te kiṃ bhayaṃkaraḥ || 1.40 ||

mokṣe nātmā na ca skandhā mokṣaś ced īdṛṣaḥ priyaḥ |
ātmaskandhāpanayanaṃ kim ihaiva na te priyam || 1.41 ||

na cābhāvo 'pi nirvāṇaṃ kuta evāsya bhāvatā |
bhāvābhāvaparāmarśakṣayo nirvāṇam ucyate || 1.42 ||

samāsān nāstitādṛṣṭiḥ phalaṃ nāstīti karmaṇām |
apuṇyāpāyikī caiṣā mithyādṛṣṭir iti smṛtā || 1.43 ||

samāsād astitādṛṣṭiḥ phalaṃ cāstīti karmaṇām |
puṇyā sugatiniṣyandā samyagdṛṣṭir iti smṛtā || 1.44 ||

jñānān nāstyastitāśānteḥ pāpapuṇyavyatikramaḥ |
durgateḥ sugateś cāsmāt sa mokṣah sadbhir ucyate || 1.45 ||

sahetum udayaṃ paśyan nāstitām ativartate |
astitām api nopaiti nirodhaṃ saha hetunā || 1.46 ||

prāgjātaḥ sahajātaś ca hetur ahetuko 'rthataḥ |
prajñapter apratītatvād utpatteś caiva tattvataḥ || 1.47 ||*

asmin satīdaṃ bhavati dīrghe hrasvaṃ yathā sati |
asyotpādād udetīdaṃ dīpotpādād yathā prabhā || 1.48 ||

hrasve 'sati punar dīrghaṃ na bhavaty asvabhāvataḥ |
pradīpasyāpy anutpādāt prabhāyā apy asaṃbhavaḥ || 1.49 ||

evaṃ hetuphalotpādaṃ dṛṣṭvā nopaiti nāstitām |
abhyupetyāsya lokasya yāthābhūtyaṃ prapañcajam || 1.50 ||

nirodhaṃ cāprapañcotthaṃ yāthābhūtyād upāgataḥ |
nopayāty astitāṃ tasmān mucyate 'dvayaniśritaḥ || 1.51 ||*

dūrād ālokitaṃ rūpam āsannair dṛśyate sphuṭam |
marīcir yadi vāri syād āsannaiḥ kiṃ na dṛśyate || 1.52 ||

dūrībhūtair yathābhūto loko 'yaṃ dṛśyate tathā |
na dṛśyate tadāsannair animitto marīcivat || 1.53 ||

marīcis toyasadṛśī yathā nāmbo na cārthataḥ |
skandhās tathātmasadṛśā nātmāno nāpi te 'rthataḥ || 1.54 ||

marīciṃ toyam ity etad iti matvā gato 'tra san |
yadi nāstīti tat toyaṃ gṛhṇīyān mūḍha eva saḥ || 1.55 ||

marīcipratimaṃ lokam evam astīti gṛhṇataḥ |
nāstīti vāpi moho 'yaṃ sati mohe na mucyate || 1.56 ||*

nāstiko durgatiṃ yāti sugatiṃ yāti cāstikaḥ |
yathābhūtaparijñānān mokṣam advayaniśritaḥ || 1.57 ||

anicchan nāstitāstitve yathābhūtaparijñayā |
nāstitāṃ labhate tasmāt kasmān na labhate 'stitām || 1.58 ||*

syād astidūṣaṇād asya nāstitākṣipyate 'rthataḥ |
nāstitādūṣanād evaṃ kasmān nākṣipyate 'stitā || 1.59 ||

na pratijñā na caritaṃ na cittaṃ bodhiniśrayāt |
nāstikatve 'rthato yeṣāṃ kathaṃ te nāstikāḥ smṛtāḥ || 1.60 ||

sasāṃkhyaulūkyanirgranthapudgalaskandhavādinam |
pṛccha lokaṃ yadi vadaty astināstivyatikramam || 1.61 ||

dharmayautakam ity asmān nāstyastitvavyatikramam |
viddhi gaṃbhīram ity uktaṃ buddhānāṃ śāsanāmṛtam || 1.62 ||

vibhavaṃ naiti nāyāti na tiṣṭhaty api ca kṣaṇam |
traikālyavyativṛttātmā loka evaṃ nu ko 'rthataḥ || 1.63 ||*

dvayor apy āgatigatī yat sthitiś ca na tattvataḥ |
lokanirvāṇayos tasmād viśeṣaḥ ka ivārthataḥ || 1.64 ||

sthiter abhāvād udayo nirodhaś ca na tattvataḥ |
uditaś ca sthitaś ceti niruddhaś ca kuto 'rthataḥ || 1.65 ||

katham akṣaṇiko bhāvaḥ pariṇāmaḥ sadā yadi |
nāsti cet pariṇāmaḥ syād anyathātvaṃ kuto 'rthataḥ || 1.66 ||

ekadeśe kṣayād vā syāt kṣaṇikaṃ sarvaśo 'pi vā |
vaiṣamyānupalabdheś ca dvidhāpy etad ayuktimat || 1.67 ||

kṣaṇike sarvathābhāvāt kutaḥ kācit purāṇatā |
sthairyād akṣaṇike cāpi kutaḥ kācit purāṇatā || 1.68 ||*

yathānto 'sti kṣaṇasyaivam ādimadhyaṃ ca kalpyatām |
tryātmakatvāt kṣaṇasyaivaṃ na lokasya kṣaṇaṃ sthitiḥ || 1.69 ||*

ādimadhyāvasānāni cintyāni kṣaṇavat punaḥ |
ādimadhyāvasānatvaṃ na svataḥ parato 'pi vā || 1.70 ||*

naiko 'nekapradeśatvān nāpradeśaś ca kaścana |
vinaikam api nāneko nāstitvam api cāstitām || 1.71 ||

vināśāt pratipakṣād vā syād astitvasya nāstitā |
vināśaḥ pratipakṣo vā kathaṃ syād astyasaṃbhavāt || 1.72 ||

nirvṛtes tena lokasya nopaity ūnatvam arthataḥ |
antavān iti lokaś ca pṛṣṭas tuṣṇīṃ jino 'bhavat || 1.73 ||

sarvajña iti sarvajño budhais tenaiva gamyate |
yenaitad dharmagāmbhīryaṃ novācābhājane jane || 1.74 ||

iti naiḥśreyaso dharmo gambhīro niṣparigrahaḥ |
anālaya ity proktaḥ saṃbuddhais sarvadarśibhiḥ || 1.75 ||*

tasmād anālayād dharmād ālayābhiratā janāḥ |
astināstyavyatikrāntā bhītā naśyanty amedhasaḥ || 1.76 ||

te naṣṭā nāśayanty anyān abhayasthānabhīravaḥ |
tathā kuru yathā rājan naṣṭair na vipranāśyase || 1.77 ||

...

vijñānāgner jagaddharmāḥ sarva evendhanaṃ matāḥ |
tān yathāvatpravicayajvālair dagdhvopaśāmyati || 1.97 ||*

ajñānakalpitaṃ pūrvaṃ paścāt tattvārthanirṇaye |
yadā na labhate bhāvam evābhāvaṃ tadā kuha || 1.98 ||*

rūpasyābhāvamātratvād ākāśaṃ nāmamātrakam |
bhūtair vinā kuto rūpaṃ nāmamātrakam apy ataḥ || 1.99 ||*

...
ratnāvalyām abhyudayanaiḥśreyasanirdeśo nāma prathamo
nirdeśaḥ ||*

Chapter 2

kadalī pāṭitā yadvan niḥśeṣāvayavaiḥ saha |
na kiṃcit puruṣas tadvat pāṭitaḥ saha dhātubhiḥ || 2.1 ||

sarvadharmā anātmāna ity ato bhāṣitaṃ jinaiḥ |
dhātuṣaṭkaṃ ca taiḥ sarvaṃ nirṇītaṃ tac ca nārthataḥ || 2.2 ||

naivam ātmā na cānātmā yāthābhūtyena labhyate |
ātmānātmakṛte dṛṣṭī vavārāsmān mahāmuniḥ || 2.3 ||

dṛṣṭaśrutādyaṃ muninā na satyaṃ na mṛṣoditam |
pakṣād dhi pratipakṣaḥ syād ubhayaṃ tac ca nārthataḥ || 2.4 ||

iti satyānṛtātīto loko 'yaṃ paramārthataḥ |
asmād eva ca tattvena nopaity asti ca nāsti ca || 2.5 ||

yac caivaṃ sarvathā neti sarvajñas tat kathaṃ vadet |
sāntam ity athavānantaṃ dvayaṃ vādvayam eva vā || 2.6 ||

asaṃkhyeyā gatā buddhās tathaiṣyanty atha sāṃpratāḥ |
koṭyagraśaś ca sattvāntas tebhyas traikālyajo mataḥ || 2.7 ||

vṛddhihetur na lokasya kṣayas traikālyasambhavaḥ |
sarvajñena kathaṃ tasya pūrvānto 'vyākṛtaḥ kṛtaḥ || 2.8 ||

etat tad dharmagāmbhīryaṃ yat tad guhyaṃ pṛthagjane |
māyopamatvaṃ lokasya buddhānāṃ śāsanāmṛtam || 2.9 ||

māyāgajasya dṛśyeta yathā janmānta eva ca |
na ca kaścit sa tattvena janmāntaś caiva vidyate || 2.10 ||

māyopamasya lokasya tathā janmānta eva ca |
dṛśyate paramārthena na ca janmānta eva ca || 2.11 ||

yathā māyāgajo naiti kutaścid yāti na kvacit |
cittamohanamātratvād bhāvatvena na tiṣṭhati || 2.12 ||

tathā māyopamo loko naiti yāti na kutracit |
cittamohanamātratvād bhāvatvena na tiṣṭhati || 2.13 ||

traikālyavyativṛttātmā loka evaṃ nu ko 'rthataḥ |
yo 'sti nāsty athavāpi syād anyatra vyavahārataḥ || 2.14 ||

catuṣprakāram ity asmāt sānto 'nanto dvayo 'dvayaḥ |
buddhena hetor nānyasmād ayam avyākṛtaḥ kṛtaḥ || 2.15 ||

śarīrāśucitā tāvat sthūlā pratyakṣagocarā |
satataṃ dṛśyamānāpi yadā citte na tiṣṭhati || 2.16 ||

tadātisūkṣmo gambhīraḥ saddharmo 'yaṃ anālayaḥ |
apratyakṣaḥ kathaṃ citte sukhenāvatariṣyati || 2.17 ||

sambudhyāsmān nirvṛtto 'bhūd dharmaṃ deśayituṃ muniḥ |
durjñānam atigāmbhiryāj jñātvā dharmam imaṃ janaiḥ || 2.18 ||

vināśayati durjñāto dharmo 'yam avipaścitam |
nāstitādṛṣṭisamale yasmād asmin nimajjati || 2.19 ||

aparo 'py asya durjñānān mūrkhaḥ paṇḍitamānikaḥ |
pratikṣepavinaṣṭātmā yāty avīcim adhomukhaḥ || 2.20 ||

durbhuktena yathānnena vināśam adhigacchati |
subhuktenāyur ārogyaṃ balaṃ saukhyāni cāśnute || 2.21 ||

durjñātena tathānena vināśam adhigacchati |
samyagjñātenātra sukhaṃ bodhiṃ cāpnoty anuttarām || 2.22 ||*

tasmād atra pratikṣepaṃ dṛṣṭiṃ tyaktvā ca nāstikīm |
saṃyagjñānaparaṃ yatnaṃ kuru sarvārthasiddhaye || 2.23 ||

dharmasyāsyāparijñānād ahaṃkāro 'nuvartate |
tataḥ śubhāśubhaṃ karma tato janma śubhāśubham || 2.24 ||

tasmād yāvad avijñāto dharmo 'haṃkāraśātanaḥ |
dānaśīlakṣamādharme tāvad ādaravān bhava || 2.25 ||

dharmapūrvāṇi kāryāṇi dharmamadhyāni pārthiva |
sādhayan dharmaniṣṭhāni neha nāmutra sīdati || 2.26 ||

dharmāt kīrtiḥ sukhaṃ caiva neha bhīr na mumūrṣataḥ |
paraloke sukhaṃ sphītaṃ tasmād dharmaṃ sadā bhaja || 2.27 ||

dharma eva parā nītir dharmāl loko 'nurajyate |
rañjitena hi lokena neha nāmutra vañcyate || 2.28 ||

adharmeṇa tu yā nītis tayā loko 'parajyate |
lokāparañjanāc caiva neha nāmutra nandati || 2.29 ||

parātisaṃdhānaparā kaṣṭā durgatipaddhatiḥ |
anarthavidyā duṣprajñair arthavidyā kathaṃ kṛtā || 2.30 ||

parātisandhānaparo nītimān katham arthataḥ |
yena janmasahasrāṇi bahūny ātmaiva vañcyate || 2.31 ||

ripor apriyam anvicchan doṣāṃs tyaktvā guṇāñ śraya |
svahitāvāptir evaṃ te ripoś cāpy apriyaṃ bhavet || 2.32 ||

dānena priyavadyena hitenaikārthacaryayā |
ebhir ācara lokasya dharmasyaiva ca saṃgraham || 2.33 ||

viśvāsaṃ janayaty ekaṃ satyaṃ rājñāṃ yathā dṛḍham |
tathaivānṛtam apy eṣām aviśvāsakaraṃ param || 2.34 ||

nāvisaṃvādavat satyaṃ na bhāvodbhavam arthataḥ |
paraikāntahitaṃ satyam ahitatvān mṛṣetarat || 2.35 ||

doṣān pracchādayaty ekas tyāgo rājñāṃ yathojjvalaḥ |
tathā kārpaṇyam apy eṣāṃ guṇasarvasvaghātakam || 2.36 ||

upaśāntasya gāmbhīryaṃ gāmbhīryād gauravaṃ param |
gauravād dīptir ājñā ca tasmād upaśamaṃ bhaja || 2.37 ||

ahāryabuddhiḥ prājñatvād aparapratyayaḥ sthiraḥ |
nātisandhīyate rājā tasmāt prajñāparo bhava || 2.38 ||

satyatyāgaśamaprajñācaturbhadro narādhipaḥ |
dharmaś caturbhadra iva stūyate devamānuṣaiḥ || 2.39 ||

nigṛhyavādibhiḥ śuddhaiḥ prajñākāruṇyanirmalaiḥ |
sahāsīnasya satataṃ prajñā dharmaś ca varddhate || 2.40 ||

durlabhāḥ pathyavaktāraḥ śrotāras tv atidurlabhāḥ |
tebhyo 'tidurlabhatamā ye pathyasyāśukāriṇaḥ || 2.41 ||

pathyam apy apriyaṃ tasmāj jñātvā śīghraṃ samācara |
pibed auṣadham apy ugram ārogyāyātmavān iva || 2.42 ||

jīvitārogyarājyānāṃ cintayānityatāṃ sadā |
tataḥ saṃvegavān dharmam ekāntena prayatsyase || 2.43 ||

avaśyaṃ maraṇaṃ paśyan pāpād duḥkhaṃ mṛtasya ca |
aihikena sukhenāpi na pāpaṃ kartum arhasi || 2.44 ||

kasmiṃś cid abhayaṃ dṛṣṭaṃ bhayaṃ dṛṣṭaṃ kvacit kṣaṇe |
yady ekasmin samāśvāsaḥ kim ekasmin na te bhayam || 2.45 ||

madyāt paribhavo loke kāryahānir dhanakṣayaḥ |
akāryakāraṇaṃ mohān madyaṃ tyaja tataḥ sadā || 2.46 ||*

...

śukraśoṇitasaṃparkabījaṃ viṇmūtravardhitam |
amedhyarūpam ājānan rajyase 'tra kayecchayā || 2.55 ||*

amedhyapuñje pracchanne tatkledārdreṇa carmaṇā |
yaḥ śayīta sa nārīṇāṃ śayīta jaghanodare || 2.56 ||*

...

Chapter 3

...

śarīraduḥkhaṃ naivāsya duḥkhaṃ syāt kena mānasam |
lokaduḥkhaṃ karuṇayā tenaivāsya sthitiś ciram || 3.26 ||*

...

Chapter 4

adharmam anyāyyam api prāyo rājānujīvibhiḥ |
ācaran stūyate tasmāt kṛcchrād vetti kṣamākṣamam || 4.1 ||

anyo 'pi tāvad yaḥ kaścid durvacaḥ kṣamam apriyam |
kim u rājā mahābhaumas tvaṃ mayā bhikṣuṇā satā || 4.2 ||

tvatkṛtād eva tu snehāj jagatām anukampayā |
aham eko vadāmi tvāṃ pathyam apy apriyaṃ bhṛśam || 4.3 ||

satyaṃ ślakṣṇārthavat pathyaṃ śiṣyaḥ kāle 'nukampayā |
vācya ity āha bhagavāṃs tad evam abhidhīyase || 4.4 ||

akrodhe satyavākye ca śrāvyamāṇo yadi sthitaḥ |
śravyaṃ samparigṛhṇīyāt sattoyaṃ snāpyamānavat || 4.5 ||

tasya me vadato vākyaṃ tvam ihāmutra ca kṣamam |
jñātvā kuru hitāyedam ātmano jagato 'pi ca || 4.6 ||

yācakebhyaḥ purā dānāt prāptārthāṃś cen na dāsyasi |
akṛtajñatvalobhābhyāṃ nārthān punar avāpsyasi || 4.7 ||*

iha pathyadanaṃ loke na vahaty abhṛto bhṛtaḥ |
yācakas tv abhṛto 'mutra hīnaḥ śataguṇadvahaḥ || 4.8 ||

udāracittaḥ satataṃ bhavodārakriyārataḥ |
udārakarmaṇaḥ sarvam udāraṃ jāyate phalam || 4.9 ||

manorathair api klībair anālīḍhaṃ narādhipaiḥ |
kuru dharmāspadaṃ śrīmat khyātaṃ ratnatrayāspadam || 4.10 ||

sāmantarājaromāñcakaraṃ dharmāspadaṃ na yat |
mṛtyasyāpy apraśasyatvād rājaṃs tad akṛtaṃ varam || 4.11 ||

atyaudāryād udārāṇāṃ vismayotsāhavardhanam |
utsāhaghnaṃ ca mandānāṃ sarvasvenāpi kāraya || 4.12 ||

utsṛjyāmutra gantavyaṃ sarvasvam avaśena te |
dharme niyuktaṃ yāty eva purastāt sarvam eva te || 4.13 ||

sarvasvaṃ pūrvanṛpater navasya vaśam āgatam |
kiṃ pūrvakasya dharmāya sukhāya yaśase 'pi vā || 4.14 ||*

bhuktād arthād iha sukhaṃ dattāt pāratrikaṃ sukham |
abhuktādattanaṣṭāt tu duḥkham eva kutaḥ sukham || 4.15 ||*

vinaśyan sacivair dātum asvātantryān na śakyasi |
āyaticchedaniḥsnehair navarājapriyaiṣibhiḥ || 4.16 ||

sarvasvenāpy ataḥ svasthaḥ śīghraṃ dharmāspadaṃ kuru |
mṛtyupratyayamadhyasthaḥ pravātasthapradīpavat || 4.17 ||

dharmādhikārā ye cānye pūrvarājapravartitāḥ |
devadroṇyādayas te 'pi pravartyantāṃ yathā sthitāḥ || 4.18 ||

ahiṃsakaiḥ śubhācārair vratasthair atithipriyaiḥ |
satyakṣamair akalahair bhajyeraṃs taiḥ sadodyataiḥ || 4.19 ||*

andhavyādhitahīnāṅgadīnānāthavanīpakāḥ |
te 'py annapānaṃ sāmyena labherann avighaṭṭitāḥ || 4.20 ||

anarthīnām api satāṃ dhārmikāṇām anugrahān |
apy anyarājyasaṃsthānām anurūpān pravartaya || 4.21 ||

sarvadharmādhikāreṣu dharmādhikṛtam utthitam |
alubdhaṃ paṇḍitaṃ dharmyaṃ kuru teṣām abādhakam || 4.22 ||

nītijñān dhārmikān snigdhāñ śucīn bhaktān akātarān |
kulīnāñ śīlasaṃpannān kṛtajñān sacivān kuru || 4.23 ||

akṣudrāṃs tyāginaḥ śūrān snigdhān sambhoginaḥ sthirān |
kuru nityāpramattāṃś ca dhārmikān daṇḍanāyakān || 4.24 ||

dharmaśīlāñ śucīn dakṣān kāryajñāñ śāstrakovidān |
kṛtavṛttīn samān snigdhān vṛddhān adhikṛtān kuru || 4.25 ||

pratimāsaṃ ca tebhyas tvaṃ sarvam āyavyayaṃ śṛṇu |
śrutvā dharmādhikārādyaṃ kāryaṃ sarvaṃ svayaṃ vada || 4.26 ||

dharmārthaṃ yadi te rājyaṃ na kīrtyarthaṃ na kāmataḥ |
tataḥ saphalam atyartham anarthārtham ato 'nyathā || 4.27 ||

parasparāmiṣībhūte loke 'smin prāyaśo nṛpa |
yathā rājyaṃ ca dharmaś ca bhavet tava tathā śṛṇu || 4.28 ||

jñānavṛddhāḥ kule jātā nyāyajñāḥ pāpabhīravaḥ |
sametā bahavo nityaṃ santu te kāryadarśinaḥ || 4.29 ||

daṇḍabandhaprahārādīn kuryus te nyāyato 'pi cet |
kāruṇyārdraḥ sadā bhūtvā tvam anugrahavān bhava || 4.30 ||

hitāyaiva tvayā cittam unnāmyaṃ sarvadehinām |
kāruṇyāt satataṃ rājaṃs tīvrapāpakṛtām api || 4.31 ||

tīvrapāpeṣu hiṃsreṣu kṛpā kāryā viśeṣataḥ |
ta eva hi kṛpāpātraṃ hatātmāno mahātmanām || 4.32 ||

pratyahaṃ pañcarātram vā baddhān kṣīṇān vimocaya |
śeṣān api yathāyogaṃ mā kāṃścin naiva mocaya || 4.33 ||

yeṣv amokṣaṇacittaṃ te jāyate teṣv asaṃvaraḥ |
tasmād asaṃvarāt pāpam ajasram upacīyate || 4.34 ||

yāvac ca na vimucyeraṃs tāvat syuḥ sukhabandhanāḥ |
nāpitasnānapānānnabhaiṣajyavasanānvitāḥ || 4.35 ||

apātreṣv iva putreṣu pātrīkaraṇakāṅkṣayā |
kāruṇyāc chāsanaṃ kāryaṃ na dveṣān nārthalipsayā || 4.36 ||

vimṛśya saṃyag vijñāya praduṣṭān ghātakān api |
ahatvāpīḍayitvā ca kuru nirviṣayān narān || 4.37 ||

svatantraḥ paśya sarvaṃ ca viṣayaṃ cāracakṣuṣā |
nityāpramattaḥ smṛtimān kuru kāryaṃ ca dhārmikam || 4.38 ||

pradānamānasatkārair guṇasthān satataṃ bhaja |
udārair anurūpais tu śeṣān api yathāvidhi || 4.39 ||

saṃmānasphītakusumaḥ saṃpradānamahāphalaḥ |
rājavṛkṣaḥ kṣamācchāyaḥ sevyate bhṛtyapakṣibhiḥ || 4.40 ||

tyāgaśīlamayo rājā tejasvī bhavati priyaḥ |
śarkarāmodako yadvad elāmaricakarkaśaḥ || 4.41 ||

mātsyanyāyaś ca te naivaṃ nyāyād rājyaṃ bhaviṣyati |
na cānyāyo na cādharmo dharmaś caivaṃ bhaviṣyati || 4.42 ||*

paralokāt tvayā rājyaṃ nānītaṃ nāpi neṣyasi |
dharmāt prāptam ato 'syārthe nādharmaṃ kartum arhasi || 4.43 ||

rājyena bhāṇḍamūlyena duḥkhabhāṇḍaparaṃparām |
rājan yathā nārjayasi prayatnaḥ kriyatāṃ tathā || 4.44 ||

rājyena bhāṇḍamūlyena rājyabhāṇḍaparaṃparām |
rājan yathā nirviśasi prayatnaḥ kriyatāṃ tathā || 4.45 ||

caturdvīpām api prāpya pṛthivīṃ cakravartinaḥ |
śārīraṃ mānasaṃ caiva sukhadvayam idaṃ matam || 4.46 ||

duḥkhapratikriyāmātraṃ śārīraṃ vedanāsukham |
saṃjñāmayaṃ mānasaṃ tu kevalaṃ kalpanākṛtam || 4.47 ||

duḥkhapratikriyāmātraṃ kalpanāmātram eva ca |
lokasya sukhasarvasvaṃ vyartham etad ato 'rthataḥ || 4.48 ||

dvīpadeśapurāvāsapradeśāsanavāsasām |
śayyānnapānahastyaśvastrīṇāṃ caikaikabhogyatā || 4.49 ||

yadā ca yatra cittaṃ syāt tadā tena sukhaṃ kila |
śeṣāṇām amanaskārāt teṣāṃ vyarthatvam arthataḥ || 4.50 ||

viṣayān pañcabhiḥ pañca cakṣurādibhir indriyaiḥ |
na kalpayati yad gṛhṇan nāsmāt teṣu tadā sukham || 4.51 ||

jānīte viṣayaṃ yaṃ yaṃ yena yenendriyeṇa ca |
tadā na śeṣaiḥ śeṣāṇi vyarthāny eva yatas tadā || 4.52 ||

indriyair upalabdhasya viṣayasyākṛtiṃ manaḥ |
upalabhya vyatītasya kalpayan manyate sukham || 4.53 ||

ekam arthaṃ vijānāti yady apy ekam ihendriyam |
tad apy arthaṃ vinā vyarthaṃ vyartho 'rtho 'pi ca tad vinā || 4.54 ||

pratītya mātāpitarau yathoktaḥ putrasambhavaḥ |
cakṣūrūpe pratītyaivam ukto vijñānasaṃbhavah || 4.55 ||

atītānāgatā vyarthā viṣayāḥ sārdham indriyaiḥ |
taddvayānatiriktatvād vyarthā ye 'pi ca sāmpratāḥ || 4.56 ||

alātacakraṃ gṛhṇāti yathā cakṣur viparyayāt |
tathendriyāṇi gṛhṇanti viṣayān sāṃpratān iva || 4.57 ||

indriyāṇīndriyārthāś ca pañcabhūtamayā matāḥ |
pratisvaṃ bhūtavaiyarthyād eṣāṃ vyarthatvam arthataḥ || 4.58 ||*

nirindhano 'gnir bhūtānāṃ vinirbhāge prasajyate |
saṃparke lakṣaṇābhāvaḥ śeṣeṣv apy eṣa nirṇayaḥ || 4.59 ||

evaṃ dvidhāpi bhūtānāṃ vyarthatvāt saṃgatir vṛthā |
vyarthatvāt saṃgateś caivaṃ rūpaṃ vyartham ato 'rthataḥ || 4.60 ||

vijñānavedanāsaṃjñāsaṃskārāṇām ca sarvaśaḥ |
pratyekam ātmavaiyarthyād vaiyarthyaṃ paramārthataḥ || 4.61 ||

sukhābhimāno duḥkhasya pratīkāre yathārthataḥ |
tathā duhkhābhimāno 'pi sukhasya pratighātajaḥ || 4.62 ||

sukhe saṃyogatṛṣṇaivaṃ naiḥsvābhāvyāt prahīyate |
duḥkhe viyogatṛṣṇā ca paśyatāṃ muktir ity ataḥ || 4.63 ||

kaḥ paśyatīti cec cittaṃ vyavahāreṇa kathyate |
na hi caittaṃ vinā cittaṃ vyarthatvān na saheṣyate || 4.64 ||

vyartham evaṃ jagan matvā yāthābhūtyān nirāspadaḥ |
nirvāti nirupādāno nirupādānavahnivat || 4.65 ||

bodhisattvo 'pi dṛṣṭvaivaṃ saṃbodhau niyato mataḥ |
kevalaṃ tv asya kāruṇyād ā bodher bhavasaṃtatiḥ || 4.66 ||

bodhisattvasya saṃbhāro mahāyāne tathāgataiḥ |
nirdiṣṭaḥ sa tu sammūḍhaiḥ pradviṣṭaiś caiva nindyate || 4.67 ||

guṇadoṣānabhijño vā doṣasaṃjñī guṇeṣu vā |
athavāpi guṇadveṣī mahāyānasya nindakaḥ || 4.68 ||

paropaghātino doṣān parānugrahiṇo guṇān |
jñātvocyate guṇadveṣī mahāyānasya nindakaḥ || 4.69 ||

yat svārthanirapekṣatvāt parāthaikarasapriyam |
guṇākaraṃ mahāyānaṃ tad dveṣī tena dahyate || 4.70 ||

śrāddho 'pi durgṛhītena dviṣyāt kruddho 'thavetaraḥ |
śrāddho 'pi dagdha ity uktaḥ kā cintā dveṣabandhure || 4.71 ||

viṣeṇāpi viṣaṃ hanyād yathaivoktaṃ cikitsakaiḥ |
duḥkhenāpy ahitaṃ hanyād ity ukte kiṃ virudhyate || 4.72 ||

manaḥpūrvaṃgamā dharmā manaḥśreṣṭhā iti śruteḥ |
hitaṃ hitamanāḥ kurvan duḥkenāpy ahitaṃ katham || 4.73 ||

duḥkham apy āyatīpathyaṃ kāryaṃ kim u sukhaṃ hitam |
ātmanaś ca pareṣāṃ ca dharma eṣa sanātanaḥ || 4.74 ||

mātrāsukhaparityāgāt paścāc ced vipulaṃ sukham |
tyajen mātrāsukhaṃ dhīraḥ saṃpaśyan vipulaṃ sukham || 4.75 ||

na mṛṣyate ca yady etat kaṭubhaiṣajyadāyinaḥ |
tataś cikitsakādyāś ca hatā naivaṃ ca yujyate || 4.76 ||

apathyam api yad dṛṣṭaṃ tat pathyaṃ paṇḍitaiḥ kvacit |
utsargaś cāpavādaś ca sarvaśāstreṣu śasyate || 4.77 ||*

karuṇāpūrvakāḥ sarve niṣyandā jñānanirmalāḥ |
uktā yatra mahāyāne kas tan nindet sacetanaḥ || 4.78 ||

atyaudāryātigāmbhīryād viṣaṇṇair akṛtātmabhiḥ |
nindyate 'dya mahāyānaṃ mohāt svaparavairibhiḥ || 4.79 ||

dānaśīlakṣamāvīryadhyānaprajñākṛpātmakam |
mahāyānamataṃ tasmin kasmād durbhāṣitaṃ vacaḥ || 4.80 ||

parārtho dānaśīlābhyāṃ kṣāntyā vīryeṇa cātmanaḥ |
dhyānaṃ prajñā ca mokṣāya mahāyānārthasaṃgrahaḥ || 4.81 ||

parātmahitamokṣārthāḥ saṃkṣepād buddhaśāsanam |
te ṣaṭpāramitāgarbhās tasmād bauddham idaṃ vacaḥ || 4.82 ||

puṇyajñānamayo yatra buddhair bodher mahāpathaḥ |
deśitas tan mahāyānam ajñānāndhair na mṛṣyate || 4.83 ||*

kham ivācintyapuṇyatvād ukto 'cintyaguṇo jinaḥ |
mahāyāne yato buddhamāhātmyaṃ kṣamyatām idam || 4.84 ||*

āryaśāradvatasyāpi śīlamātre 'py agocaraḥ |
yasmāt tad buddhamāhātmyam acintyaṃ kiṃ na mṛṣyate || 4.85 ||

anutpādo mahāyāne pareṣāṃ śūnyatā kṣayaḥ |
kṣayānutpādāyoś caikyam arthataḥ kṣamyatāṃ yataḥ || 4.86 ||

śūnyatābuddhamāhātmyam evaṃ yuktyānupaśyatām |
mahāyānetaroktāni na sameyuḥ kathaṃ satām || 4.87 ||

tathāgatābhisaṃdhyoktāny asukhaṃ jñātum ity ataḥ |
ekayānatriyānoktād ātmā rakṣya upekṣayā || 4.88 ||

upekṣayā hi nāpuṇyam dveṣāt pāpaṃ kutaḥ śubham |
mahāyāne yato dveṣo nātmakāmaiḥ kṛto 'rhati || 4.89 ||

na bodhisattvapraṇidhir na caryāpariṇāmanā |
uktāḥ śrāvakayāne 'smād bodhisattvaḥ kutas tataḥ || 4.90 ||

adhiṣṭhānāni noktāni bodhisattvasya bodhaye |
buddhair anyat pramāṇaṃ ca ko 'sminn arthe jinādhikaḥ || 4.91 ||

adhiṣṭānāryasatyārthabodhipakṣopasaṃhitāt |
mārgāc chrāvakasāmānyād bauddhaṃ kenādhikaṃ phalam || 4.92 ||

bodhicaryāpratiṣṭhārthaṃ na sūtre bhāṣitaṃ vacaḥ |
bhāṣitaṃ ca mahāyāne grāhyam asmād vicakṣaṇaiḥ || 4.93 ||

yathaiva vaiyākaraṇo mātṛkām api pāṭhayet |
buddho 'vadat tathā dharmaṃ vineyānāṃ yathākṣamam || 4.94 ||

keṣāṃcid avadad dharmaṃ pāpebhyo vinivṛttaye |
keṣāṃcit puṇyasiddhyarthaṃ keṣāṃcid dvayaniśritam || 4.95 ||

dvayāniśritam ekeṣāṃ gāmbhīraṃ bhīrubhīṣaṇam |
śūnyatākaruṇāgarbham ekeṣāṃ bodhisādhanam || 4.96 ||

iti sadbhir mahāyāne kartavyaḥ pratighakṣayaḥ |
prasādaś cādhikaḥ kāryaḥ saṃyaksaṃbodhisiddhaye || 4.97 ||

mahāyānaprasādena taduktācaraṇena ca |
prāpyate 'nuttarā bodhiḥ sarvasaukhyāni cāntarā || 4.98 ||

dānaśīlakṣamāsatyaṃ gṛhasthasya viśeṣataḥ |
dharma uktaḥ kṛpāgarbhaḥ sa sātmīkriyatāṃ dṛḍham || 4.99 ||

atha lokasya vaidharmyād rājyaṃ dharmeṇa duṣkaram |
tato dharmayaśo 'rthaṃ te pravrajyādhigamaḥ kṣamaḥ || 4.100 ||

ratnāvalyāṃ rājavṛttopadeśo nāma caturthaḥ paricchedaḥ

Chapter 5

tataḥ pravrajitenādau kāryaḥ śikṣādaraḥ paraḥ |
pratimokṣe savinaye bāhuśrutye 'rthanirṇaye || 5.1 ||

tato doṣāḥ prahātavyāḥ kṣudravastukasaṃjñitāḥ |
yatnena saptapañcāśat kīrtyamānān nibodha tān || 5.2 ||*

krodhaś cittaprakopo 'sminn upanāho 'nubandhakṛt |
pāpapracchādanaṃ mrakṣaḥ pradāśaḥ pāpasaṅgitā || 5.3 ||

māyeti vañcanā śāṭhyaṃ cittasaṃtānajihmatā |
īrṣyā paraguṇais tāpo mātsaryaṃ tyāgabhīrutā || 5.4 ||

ahrīkatānapatrāpye svapareṣām alajjane |
asaṃnatikṛtaḥ stambhaḥ saṃrambhaḥ kopavibhramaḥ || 5.5 ||*

mado darpaḥ pramādas tu kuśaleṣv aprayogitā |
mānaḥ punaḥ saptavidhas taṃ vakṣyāmi prabhedataḥ || 5.6 ||

tatrābhimanyamānasya hīnād dhīnaṃ samāt samam |
hīnād vādhikam ātmānaṃ samād vā māna ucyate || 5.7 ||

yo 'dhamas tulyam ātmānaṃ viśiṣṭād abhimanyate |
so 'timāno viśiṣṭebhyo viśiṣṭaṃ yo 'bhimanyate || 5.8 ||

mānātimāno yo 'tyarthaṃ samucchraye samucchrayaḥ |
piṭako vātisaṃrabdho gaṇḍopari samutthitaḥ || 5.9 ||

yad upādānasaṃjñeṣu skandheṣv eteṣv pañcasu |
mohād aham iti grāhaḥ so 'smimāna udāhṛtaḥ || 5.10 ||

abhimāno yad aprāpte phale prāptābhimānitā |
pāpakarmakriyā ślāghyā mithyāmānaṃ vidur budhāḥ || 5.11 ||

niṣprayojana evāham iti yā tv ātmanindanā |
so 'dhamo māna ity ete saptāpy uktāḥ samāsataḥ || 5.12 ||*

kuhanā lābhasatkārahetor indriyasaṃvaraḥ |
lapanā lābhasatkārahetoś cāṭupuraskriyā || 5.13 ||

naimittikatvaṃ tatprāptyai paradravyapraśaṃsanam |
naiṣpeṣikatvaṃ lābhārthaṃ samakṣaṃ parapaṃsanam || 5.14 ||

lābhena lipsā lābhānāṃ pūrvalabdhapraśaṃsanam |
śiñjaḥ praskhalitasyānyais tat tad yad anuśiñjanam || 5.15 ||*

staimityaṃ viklavībhāvo 'pratisaṃkhyānarogajaḥ |
ātmopakaraṇe hīne nidrāsaṅgo 'lasasya vā || 5.16 ||

nānātvasaṃjñā saṃjñā yā rāgadveṣatamovṛtā |
amanaskāram āhus taṃ yac cittasyānavekṣaṇam || 5.17 ||

pratirūpakriyāsv ālasyād yā gauravahīnatā |
guruṣv abhagavadvṛttir eṣā durjanasaṃmatā || 5.18 ||

gardho 'lpaparyavasthānaṃ kāmarāgasamudbhavam |
parigardho 'rthakāmotthaṃ paryutthānaṃ mahattaram || 5.19 ||*

lobhaḥ svadravyasaṃgṛddhirāgāvyavasitaṃ manaḥ |
paradravyeṣv abhiṣvaṅgo viṣamo lobha ucyate || 5.20 ||

adharmarāgo varjyāsu strīṣv abhiṣvaṅgasādhutā |
pāpecchatā nirguṇasya guṇavatprakriyāvidhiḥ || 5.21 ||

mahecchatātipranayaḥ saṃtoṣaśrīvilaṅghanam |
icchepsutā kathaṃ vidyuḥ sadbhūtair māṃ guṇair iti || 5.22 ||

akṣāntir aparādhānāṃ duḥkhānāṃ cāsahiṣṇutā |
anācāro ya ācāryagurukāryeṣv anādaraḥ || 5.23 ||

daurvacasyaṃ yad uktaṃ saddharmaṃ nādriyate vacaḥ |
vitarko jñātisaṃbandho jñātiṣu snehasaṅgitā || 5.24 ||

tathā jānapadas tad yad atyarthaṃ tadguṇoktitā |
tathāmaravitarko yan na mṛtyubhayaśaṅkitā || 5.25 ||

anuvijñaptisaṃyukto vitarkaḥ katham eva mām |
sataiva guṇajātena guruṃ kuryuḥ parā iti || 5.26 ||

parānudayatāyukto vitarko yat parān prati |
snehavyāpādasaṃsparśād dhitāhitavicintanam || 5.27 ||

aratir luptadhairyasya samutkaṇṭhāvilaṃ manaḥ |
tandrī gātrāvasādottham ālasyam atarasvinaḥ || 5.28 ||

vijṛmbhikā kleśavaśāt kāyavaktravijṛmbhaṇam |
bhaktāsaṃmadam atyāśād āhuḥ kāyasya mūrcchanam || 5.29 ||*

cetolīnatvam uddiṣṭaṃ cittasyātyarthadīnatā |
kāmacchando vibhāvo yaḥ kāmānāṃ guṇapañcake || 5.30 ||

vyāpādo navahetūtthā parasyānarthacetanā |
ātmamitrāripakṣeṣu traikālyānarthaśaṅkinaḥ || 5.31 ||

styānaṃ yat kāyamanasor gurutvād apakarmatā |
middhaṃ nidrāndhyam auddhatyaṃ kāyacittāpraśāntatā || 5.32 ||

kaukṛtyaṃ kukṛte śokaḥ paścāttāpasamudbhavaḥ |
vicikitsā matidvaidhaṃ satyaratnatrayādiṣu || 5.33 ||

etāni bodhisattvena tyājyāni yatinādhikam |
doṣair etair vimukto hi guṇānāṃ sevate sukham || 5.34 ||

āsevyā bodhisattvena guṇās tatra samāsataḥ |
dānaśīlakṣamāvīryadhyānaprajñākṛpādayaḥ || 5.35 ||

dānaṃ svārthaparityāgaḥ śīlaṃ parahitakriyā |
kṣāntiḥ krodhavinirmuktir vīryaṃ śubhaparigrahaḥ || 5.36 ||

dhyānam aikāgryam akliṣṭaṃ prajñā satyārthaniścayaḥ |
kṛpā sarveṣu sattveṣu karuṇaikarasā matiḥ || 5.37 ||

dānād bhogaḥ sukhaṃ śīlāt kṣāntyāḥ kāntiḥ śramād dyutiḥ |
dhyānāc chāntir mater muktiḥ kṛpā sarvārthasādhanī || 5.38 ||

saptabhiḥ sakalais tv ebhir yugapat pāram āgataiḥ |
acintyajñānaviṣayaṃ lokanāthatvam āpyate || 5.39 ||

yathā śrāvakayāne 'ṣṭāv uktāḥ śrāvakabhūmayaḥ |
mahāyāne daśa tathā bodhisattvasya bhūmayaḥ || 5.40 ||

tāsāṃ pūrvaṃ pramuditā bodhisattvapramodanāt |
saṃyojanatrayajyānes tathāgatakulodbhavāt || 5.41 ||*

jāyate 'syā vipākena dānapāramitāparaḥ |
lokadhātuśatākampī jambūdvīpamaheśvaraḥ || 5.42 ||

dvitīyā vimalā nāma kāyavākcittakarmaṇāṃ |
daśānām api vaimalyāt prakṛtyā teṣv avasthiteḥ || 5.43 ||

jāyate 'syā vipākena śīlapāramitāparaḥ |
saptaratnaprabhuḥ śrīmāṃś cakravartī jagaddhitaḥ || 5.44 ||

caturdvīpeśvaro rājā jāyate 'syā vipākataḥ |
kuśalaḥ sarvasattvānāṃ dauḥśīlyavinivartane || 5.44(a) ||*

Note that from this point to verse 91, Samten's verse numbering is +1 relative to ours.

prabhākarī tṛtīyā tu śāntajñānaprabhodbhavāt |
dhyānābhijñāsamutpādād rāgadveṣaparikṣayāt || 5.45 ||

jāyate 'syā vipākena kṣāntivīryādhikakriyaḥ |
kṛtī mahendro devānāṃ kāmarāganivartakaḥ || 5.46 ||

caturthy arciṣmatī nāma samyagjñānārcirudbhavāt |
bhāvanād bodhipakṣāṇāṃ sakalānāṃ viśeṣataḥ || 5.47 ||

jāyate 'syā vipākena suyāmālayadevarāṭ |
satkāyadṛṣṭisaṃparkasamudghātakaraḥ kṛtī || 5.48 ||

sudurjayā pañcamī tu sarvamāraiḥ sudurjayāt |
āryasatyādisūkṣmārthajñānakauśalasaṃbhavāt || 5.49 ||

jāyate 'syā vipākena tuṣitālayadevarāṭ |
sarvatīrthakarakleśadṛṣṭisthānanivartakaḥ || 5.50 ||

ṣaṣṭhī tv abhimukhī nāma buddhadharmābhimukhyataḥ |
vipaśyanāśamābhyāsān nirodhāvāptipuṣkalā || 5.51 ||

jāyate 'syā vipākena devarājaḥ sunirmitaḥ |
śrāvakāṇām asaṃhārya ādhimānikaśaṃkaraḥ || 5.52 ||

dūraṃgamā saptamī tu saṃkhyādūraṃgamānvayāt |
āpadyate nirodhaṃ ca yasmād asyāṃ kṣaṇe kṣaṇe || 5.53 ||

jāyate 'syā vipākena vaśavarty amarādhipaḥ |
āryasatyābhisamayajñānācāryamahāvṛṣaḥ || 5.54 ||*

kumārabhūmir acalā niścalatvāt tathāṣṭamī |
..... || 5.55 ||

...

ye ca kecid bhayodvignāḥ sarvalokeṣu jantavaḥ |
atyantanirbhayās te syur mannāmśravaṇād api || 5.79 ||

kupitāḥ prasannāḥ svasthā darśanāt sparśanāc ca me |
nāmaśravaṇamātreṇa saṃbodhiniyatā janāḥ || 5.80 ||

abhijñāḥ prāpnuyām pañca sarvajanmānugāminīḥ |
sarvaśaḥ sarvasattvānāṃ kuryām hitasukhe sadā || 5.81 ||*

ye pāpāni cikīrṣanti sarvalokeṣu vartataḥ |
vārayeyaṃ nirābādhaṃ tān sarvān yugapat sadā || 5.82 ||

pṛthivītoyavāyvagnibhaiṣajyāraṇyavṛkṣavat |
svaireṇāvṛtabhogyaḥ syāṃ sarvaprāṇabhṛtāṃ sadā || 5.83 ||

prāṇapriyaḥ syāṃ sattvānāṃ te matpriyatarāś ca me |
tatpāpaṃ mayi pacyeta macchubhaṃ teṣu cākhilam || 5.84 ||*

yāvac caiko 'py amuktaḥ syāt sattvaḥ kaścit iha kvacid |
tāvat tadarthaṃ tiṣṭheyaṃ bodhiṃ prāpyāpy anuttarām || 5.85 ||*

yad evaṃ vadataḥ puṇyaṃ yadi tan mūrtimad bhavet |
gaṅgāyāḥ sikatākhyeṣu na māyāl lokadhātuṣu || 5.86 ||

uktam etad bhagavatā hetur apy atra dṛśyate |
sattvadhātor ameyasya hitāśā seyam īdṛśī || 5.87 ||*

iti dharmaḥ samākhyātaḥ saṃkṣepāt tava yo mayā |
priyaḥ sa te 'stu satataṃ yathātmā satataṃ priyaḥ || 5.88 ||

priyaś ca yasya dharmaḥ syāt tasyaivātmā priyo 'rthataḥ |
priyasya hi hitaṃ kāryaṃ dharmād bhavati tat kṛte || 5.89 ||

bhajātmavad ato dharmaṃ pratipattiṃ ca dharmavat |
pratipattim iva prajñāṃ prajñām iva ca paṇḍitān || 5.90 ||

śuciṃ snigdhaṃ buddhimantaṃ nigṛhyahitavādinam |
śaṅketa yaḥ svadaurātmyāt sa svakārthaṃ vināśayet || 5.91 ||*

śucisnigdhasya viduṣo nigṛhyahitavādinaḥ |
sanātho 'smīti nṛpate niryātyātmānam āśvasa || 5.91(a) ||*

eṣāṃ kalyāṇamitrāṇāṃ viddhi saṃkṣepalakṣaṇam |
saṃtoṣaḥ karuṇā śīlaṃ prajñā ca kleśaśātanī || 5.92 ||

ebhis tavopadiṣṭavyaṃ jñātvā kāryaṃ tvayādarāt |
anayā nayasaṃpattyā parāṃ siddhim avāpsyasi || 5.93 ||

satyasattvapriyābhāṣī sukhaśīlo durāsadaḥ |
nītimān nikṛtidveṣī svatantraḥ suvacā bhava || 5.94 ||

sudāntānuśayas tyāgī tejasvī śāntamānasaḥ |
adīrghasūtro 'capalo niḥsādhyo bhava dakṣiṇaḥ || 5.95 ||

bhava pūrṇenduvat saumyas tejasvī śaradarkavat |
samudra iva gambhīraḥ sthiradharmaḥ sumeruvat || 5.96 ||

sarvadoṣair vinirmukto guṇaiḥ sarvair alaṃkṛtaḥ |
sarvasattvopajīvyaś ca bhava sarvajña eva ca || 5.97 ||

na kevalam ayaṃ dharmo rājña evopadiśyate |
anyebhyo 'pi yathāyogaṃ sattvebhyo hitakāmyayā || 5.98 ||

imāṃ parikathāṃ rājan pratyahaṃ śrotum arhasi |
ātmanaś ca pareṣāṃ ca saṃyaksaṃbodhisiddhaye || 5.99 ||

śīlaṃ gauravam uttamaṃ gurujane kṣāntiṃ tathānīrṣyatāṃ
mātsaryāpagamaṃ parārthadhanitāṃ kṛtvā nirākāṅkṣitaḥ |
.....|| 5.100 ||*

Tibetan Working Edition

Chapter 1

nyes pa kun las rnam grol zhing /
yon tan kun gyis rgyan pa po/
sems can kun gyi gnyen gcig po/
thams cad mkhyen la bdag phyag 'tshal/ ||1.1||

rgyal po khyod la chos 'grub phyir/
gcig tu dge ba'i chos bshad de/
dam pa'i chos kyi snod la ni/
chos 'grub 'gyur te gang zhig la/ ||1.2||

dang por mngon par mtho ba'i chos/
phyis ni nges par legs 'byung ba/
gang phyir mngon par mtho thob nas/
rim gyis nges par legs pa 'ong / ||1.3||*

de la mngon mtho bde ba ste/
nges par legs pa thar pa 'dod/
de yi sgrub pa mdor bsdu na/
mdor na dad dang shes rab bo/ ||1.4||

dad can nyid phyir chos la brten/
shes rab ldan phyir yang dag rig
'di gnyis las ni shes rab gtso/
'di sngon 'gro ni dad pa yin/ ||1.5||

'dun dang zhe sdang 'jigs pa dang /
rmongs pas gang zhig chos mi 'da'/
de ni dad pa can shes bya/
nges par legs pa'i snod mchog yin/ ||1.6||

gang zhig lus ngag yid kyi las/
thams cad legs par yongs brtags te/
bdag dang gzhan la phan shes nas/
rtag tu byed pa de mkhas pa/ ||1.7||

mi gsod pa dang rku spong dang /
gzhan gyi chung ma spong ba dang /
log dang phra ma rtsub nyid dang /
ma 'brel smra ba yang dag sdom/ ||1.8||

chags dang gnod sems med pa pa/
nyid kyi lta ba yongs spong ba/
'di dag las lam dkar bcu ste/
bzlog pa dag ni nag po yin/ ||1.9||

chang mi 'thung dang 'tsho ba bzang /
rnam mi 'tshe dang gus sbying dang /
mchod 'os mchod dang byams pa ste/
mdor na chos ni 'di yin no/ ||1.10||

lus gdung byed pa 'ba' zhig las/
chos med 'di ltar de yis ni/

gzhan la gnod pa spong med cing /
gzhan la phan 'dogs yod ma yin/ ||1.11||

sbyin dang tshul khrims bzod gsal ba/
dam chos lam po che la gang /
ma gus lus gdung gnag lam lta'i/
lam gol dag nas 'gro ba de/ ||1.12||

'khor ba'i 'brog ni mi bzad pa'i/
mtha' yas skye bo'i shing can du/
nyon mongs gdugs pas 'khyud pa'i lus/
shin tu yun ring 'jug par 'gyur/ ||1.13||*

gsod pa yis ni tshe thung 'gyur/
rnam par 'tshe bas gnod pa mang /
rku ba yis ni longs spyod phongs/
byi bo byed pas dgra dang bcas/ ||1.14||

brdzun du smra bas skur ba ste/
phra ma yis ni bshes dang 'bye/
tshig rtsub nyid kyis mi snyan thos/
mi 'brel ba yis tshig mi btsun/ ||1.15||

brnab sems yid la re ba 'joms/
gnod sems 'jigs pa sbyin par bshad/
log par lta bas lta ngan nyid/
chang 'thung bas ni blo 'khrul te/ ||1.16||

sbyin pa ma btang dbul ba nyid/
log par 'tsho bas bslus pa ste/
khengs pa yis ni rigs ngan nyid/
phrag dog gis ni gzi chung nyid/ ||1.17||

khro bas kha dog ngan pa nyid/
mkhas par mi 'dri blun pa nyid/
mi nyid la ni 'bras bu 'di/
kun gyi dang po ngan 'gror ro/ ||1.18||

mi dge zhes bya de dag gi
rnam smin bsgrags pa gang yin pa/
dge ba dag ni thams cad la/
'bras bu de ni bzlog te 'byung / ||1.19||

chags dang zhe sdang gti mug dang /
de bskyed las ni mi dge ba/
ma chags zhe sdang gti mug med/
des bskyed las de dge ba yin/ ||1.20||

mi dge ba las sdug bsngal kun/
de bzhin ngan 'gro thams cad do/
dge las bde 'gro thams cad dang /
skye ba kun tu bde ba dag ||1.21||

yid dang lus dang ngag gis ni/
mi dge kun las ldog bya zhing /
dge la rtag tu 'jug bya ba/
chos 'di rnam pa gnyis su bshad/ ||1.22||

chos 'dis dmyal ba yi dwags dang /
dud 'gro dag las rnams grol zhing /
lha dang mi yi nang dag tu/
bde dpal rgyal srid rgyas pa 'thob/ ||1.23||

bsam gtan tshad med gzugs med ni/
tshangs sogs bde ba myong bar byed/

de ltar mngon mtho'i chos 'di dang /
de yi 'bras bu mdor bsdus pa'o/ ||1.24||

nges par legs pa'i chos dag kyang /
phra zhing zab par snang ba dang /
byis pa thos dang mi ldan la/
skrag par byed par rgyal bas gsungs/ ||1.25||

bdag yod ma yin yod mi 'gyur/
bdag gi yod min mi 'gyur zhes/
byis pa dag ni de ltar skrag
mkhas pa la ni skrag pa zad/ ||1.26||

skye dgu 'di ni ma lus pa/
ngar 'dzin pa las byung ba dang /
nga yir 'dzin ldan skye dgu la/
phan pa gcig tu gsung bas gsungs/ ||1.27||

bdag yod bdag gir yod ces pa/
'di ni dam pa'i don du log
gang phyir yang dag ji lta ba/
yongs su shes pas gnyis mi 'byung / ||1.28||

ngar 'dzin las byung phung po rnams/
ngar 'dzin de ni don du brdzun/
gang gi sa bon brdzun pa de'i/
skye ba bden pa ga la zhig ||1.29||

phung po de ltar mi bden par/
mthong nas ngar 'dzin spong bar 'gyur/
ngar 'dzin pa dag spangs nas ni/
phyis ni phung po 'byung mi 'gyur/ ||1.30||

ji ltar me long brten nas su/
rang bzhin gzugs brnyan snang mod kyi/
de ni yang dag nyid du na/
cung zad kyang ni yod min pa/ ||1.31||

de bzhin phung po rnams brten nas/
ngar 'dzin pa ni dmigs par 'gyur/
rang gi bzhin gyi gzugs brnyan bzhin/
yang dag nyid du de 'ga' med/ ||1.32||

ji ltar me long ma brten par/
rang bzhin gzugs brnyan mi snang ltar/
phung po rnams la ma brten par/
ngar 'dzin pa yang de dang 'dra/ ||1.33||

'phags pa kun dga' bo yis ni/
de lta bu yi don thos nas/
chos la mig thob bdag nyid kyis/
dge slong rnams la bzlas te smras/ ||1.34||

ji srid phung por 'dzin yod pa/
de srid de las ngar 'dzin yod/
ngar 'dzin yod na yang las te/
de las yang ni skye ba yin/ ||1.35||*

lam gsum thog mtha' dbus med pa/
'khor ba'i dkyil 'khor 'gal me yi/
dkyil 'khor lta bur phan tshun gyi/
rgyu can 'di ni 'khor bar 'gyur/ ||1.36||

de ni rang gzhan gnyis ka dang /
dus gsum nyid du'ang ma thob phyir/

ngar 'dzin pa ni zad par 'gyur/
de nas las dang skye ba yang / ||1.37||

de ltar rgyu 'bras skye ba dang /
de dag zad pa nyid mthong nas/
yang dag nyid du 'jig rten la/
yod med nyid du mi sems so/ ||1.38||

sdug bsngal thams cad zad pa yi/
chos 'di thos nas rtog med pa/
mi 'jigs gnas la sdar ba dag
yongs su mi shes phyir skrag go ||1.39||

mya ngan 'das la 'di dag kun/
med par gyur na khyod mi 'jigs/
'dir de med par bshad pa la/
khyod ni ji ste 'jigs par byed/ ||1.40||

thar la bdag med phung po med/
gal te thar pa de 'drar 'dod/
bdag dang phung po bsal ba la/
'di ni khyod ko cis mi dga'/ ||1.41||

mya ngan 'das pa dngos med pa'ang /
min na de dngos ga la yin/
dngos dang dngos med der 'dzin pa/
zad pa mya ngan 'das shes bya'o/ ||1.42||

mdor na med par lta ba nyid/
las kyi 'bras bu med ces pa/
bsod nams ma yin ngan song ba/
de ni log par lta zhes bshad/ ||1.43||

mdor na yod par lta ba nyid/
las kyi 'bras bu yod ces pa/
bsod nams bde 'gro rgyu mthun pa/
yang dag lta ba zhes bshad do/ ||1.44||

shes pas med dang yod zhi'i phyir/
sdig dang bsod nams las 'das pa/
de yis ngan 'gro bde 'gro las/
de ni thar par dam pas bshad/ ||1.45||

skye ba rgyu dang bcas mthong bas/
med pa nyid las 'das pa yin/
'gog pa rgyu dang bcas mthong bas/
yod pa nyid du'ang khas mi len/ ||1.46||

sngar skyes pa dang lhan cig skyes/
rgyu ni don du rgyu min no/
btags dang yang dag nyid du na/
skye ba'ang rab tu ma grags phyir/ ||1.47||*

'di yod pas na 'di 'byung dper/
ring po yod pas thung du bzhin/
'di skyes pas na 'di skyes dper/
mar med byung bas 'od bzhin no/ ||1.48||

thung ngu med na ring po yang /
yod min rang bzhin las ma yin/
mar med byung ba med pa'i phyir/
'od kyang 'byung ba med pa bzhin/ ||1.49||

de ltar rgyu 'bras skye mthong zhing /
'jig rten 'di ni ji bzhin du/

spros las byung bar khas blangs nas/
med pa nyid du khas mi len/ ||1.50||

'gog pa spros las ma byung ba/
yang dag ji bzhin nyid gyur pa/
khas len yod pa nyid mi 'gyur/
des na gnyis mi brten pa grol/ ||1.51||*

thag ring nas ni mthong ba'i gzugs/
nye ba rnams kyis gsal bar mthong /
smig rgyu gal ste chu yin na/
nye ba rnams kyis cis mi mthong / ||1.52||

ji ltar ring ba rnams kyis ni/
'jig rten 'di ni yang dag mthong /
de ltar de dang nye rnams kyis/
mi mthong mtshan med smig rgyu bzhin/ ||1.53||

ji ltar smig rgyu chu 'dra ba/
chu min don du ma yin pa/
de bzhin phung po bdag 'dra ba/
de dag bdag min don du min/ ||1.54||

smig rgyu la ni 'di chu zhes/
bsams te der ni song ba las/
gal te chu de med do zhes/
'dzin pa de ni blun pa nyid/ ||1.55||

de bzhin smig rgyu lta bu yi/
'jig rten yod ce'am med pa zhes/
'dzin pa de ni rmongs pa ste/
rmongs pa yod na mi grol lo/ ||1.56||

med pa pa ni ngan 'gror 'gro/
yod pa pa ni bde 'gror 'gro/
yang dag ji bzhin yongs shes phyir/
gnyis la mi brten thar par 'gyur/ ||1.57||

yang dag ji bzhin yongs shes pas/
med dang yod par mi 'dod pa/
de phyir med pa par 'gyur na/
ci phyir yod pa par mi 'gyur/ ||1.58||

gal te yod pa sun phyung bas/
don gyis 'di ni med par bslan/
de bzhin med pa sun phyung bas/
yod par ci yi phyir mi bslan/ ||1.59||

gang dag don gyis med nyid du/
dam mi 'cha' zhing mi spyod pa/
byang chub rten phyir sems med na/
de dag ji ltar med par bshad/ ||1.60||

gang zag phun por smra ba yi/
'jig rten grangs can 'ug phrug dang /
gos med bcas la gal te zhig
yod med 'das pa smra na dris/ ||1.61||

de phyir sangs rgyas rnams kyi ni/
bstan pa 'chi med yod med las/
'das pa zab mo zhes bshad pa/
chos kyi khud pa yin shes gyis/ ||1.62||

zhig nas 'gro med 'ong med cing /
skad cig kyang ni mi gnas pa/

de ltar dus gsum 'das pa'i bdag
'jig rten don du ci yod dam/ ||1.63||

gang phyir gnyi ga'ang yang dag tu/
'gro dang 'ong dang gnas med pa/
de phyir 'jig rten mya ngan 'das/
don du khyad par ji lta bu/ ||1.64||

gnas pa med phyir skye ba dang /
'gag pa yang dag nyid min na/
skye ba dang ni gnas pa dang /
'gag pa don du ga la zhig ||1.65||

gal te rtag tu 'gyur na ni/
ji ltar skad cig ma yin dngos/
gal de 'gyur ba med na ni/
don du gzhan nyid ga la 'gyur/ ||1.66||

phyogs gcig gam ni thams cad du/
zad pas skad cig 'gyur grang na/
mi 'dra ba nyid mi dmigs phyir/
de rnam gnyi ga'ang rigs ldan min/ ||1.67||

skad cig yin na ril med phyir/
rnying pa 'ga' lta ga la zhig
brtan phyir skad cig min na yang /
rnying pa 'ga' lta ga la zhig ||1.68||

ji ltar skad cig mtha' yod pa/
de bzhin thog ma dbus brtag dgos/
de ltar skad cig gsum bdag phyir/
'jig rten skad cig gnas pa min/ ||1.69||

thog ma dbus dang tha ma yang /
skad cig bzhin du bsam par bya/
thog ma dbus dang tha ma nyid/
rang gzhan las kyang ma yin no/ ||1.70||

tha dad phyogs phyir gcig pu min/
phyogs med pa ni 'ga' yang med/
gcig med par ni du ma'ang med/
yod pa med par med pa'ang med/ ||1.71||

zhig pa'am ni gnyen po yis/
yod nyid med par 'gyur grang na/
yod pa srid pa ma yin phyir/
'jig pa'am gnyen por ji ltar 'gyur/ ||1.72||

de phyir mya ngan 'das pa yis/
'jig rten don du 'grib mi 'gyur/
'jig rten mtha' dang ldan nam zhes/
zhus na rgyal ba mi gsung bzhugs/ ||1.73||

gang phyir de ltar zab mo'i chos/
snod min 'gro la mi gsung ba/
de nyid phyir na mkhas rnams kyis/
kun mkhyen thams cad mkhyen par shes/ ||1.74||

de ltar nges par legs pa'i chos/
zab mo yongs su 'dzin med cing /
gnas med ces ni rdzogs sangs rgyas/
thams cad gzigs pa rnams kyis gsungs/ ||1.75||

gnas med chos 'di skrag pa yi/
skye bo gnas la mngon dga' zhing /

yod dang med las ma 'das pa/
mi mkhas rnams ni phung bar 'gyur/ ||1.76||

'jigs min gnas 'jigs de dag ni/
phung la gzhan yang phung bar byed/
rgyal po phung ba de dag gis/
ci nas mi phung de ltar gyis/ ||1.77||

rgyal po khyod ni mi phung bar/
bgyi slad 'jig rten 'das kyi tshul/
gnyis la mi brten yang dag pa/
ji bzhin lung gi dbang gis bzhad/ ||1.78||

sdig dang bsod nams bya ba 'das/
zab mo bkrol ba'i don dang ldan/
mu stegs gzhan dang rang gi yang /
gnas med 'jigs pas ma myangs pa'o/ ||1.79||*

skyes bu sa min chu ma yin/
me min rlung min nam mkha' min/
rnam shes ma yin kun min na/
de las gzhan don skyes bu gang / ||1.80||

skyes bu khams drug 'dus pa'i phyir/
yang dag ma yin ji lta ba/
de bzhin khams ni re re yang /
'dus phyir yang dag nyid du min/ ||1.81||

phung po bdag min der de min/
de la de min de med min/
phung bdag me shing ltar 'dres min/
de phyir bdag ni ji ltar yod/ ||1.82||

'byung gsum sa min 'di la min/
de la 'di min de med min/
re re'ang de bzhin yin de'i phyir/
'byung ba rnams kyang bdag bzhin brdzun/ ||1.83||

sa chu me dang rlung rnams ni/
re re'ang ngo bo nyid du med/
gang gsum med par re re med/
gcig med par yang gsum med do/ ||1.84||

gal te gsum med re re med/
gcig med par yang gsum med na/
so so rang yod ma yin te/
ji ltar 'dus pa skyed bar 'gyur/ ||1.85||

'on te so sor rang yod na/
bud zhing med par me cis med/
g.yo dang thogs dang sdud pa dang /
chu dang rlung dang sa de bzhin/ ||1.86||

'on te me 'di gzhan bdag med/
ji ltar khyod kyi gsum gzhan rang /
gsum po rten cing 'byung ba dang /
chos mi mthun par rung ba'ang min/ ||1.87||*

so sor rang yod de dag ni/
ji lta bur na phan tshun yod/
so sor rang yod ma yin pa/
de dag ji ltar phan tshun yod/ ||1.88||

gal te so sor rang med kyi/
gang na gcig der lhag ma rnams/

ma 'dres pa rnams gcig gnas med/
'dres pa so sor rang yod min/ ||1.89||

so sor rang med 'byung ba rnams/
so so'i rang mtshan ga la yod/
so sor rang med shas che'ang med/
mtshan nyid dag ni kun rdzob bshad/ ||1.90||

kha dog dri ro reg pa dag
de dag la yang tshul 'di yin/
mig dang rnam shes gzugs rnams dang /
ma rig las dang skye ba dang / ||1.91||

byed po las dang bya ba grangs/
ldan dang rgyu 'dras dus dang ni/
thung dang ring sogs zhes bya dang /
ming dang ming can de bzhin no/ ||1.92||

sa dang chu dang me dang rlung /
ring thung phra dang sbom nyid dang /
dge sogs nyid ni rnam shes su/
'gag par 'gyur zhes thub pas gsungs/ ||1.93||

rnam shes bstan med mtha' yas pa/
kun tu bdag po de la ni/
sa dang chu dang me dang ni/
rlung gis gnas thob 'gyur ma yin/ ||1.94||

'dir ni ring dang thung ba dang /
phra sbom dge dang mi dge dang /
'dir ni ming dang gzugs dag kyang /
ma lus par ni 'gag par 'gyur/ ||1.95||

gang ma shes phyir rnam shes la/
sngon chad 'byung ba de kun ni/
de shes phyir na rnam shes su/
phyis ni de ltar 'gag par 'gyur/ ||1.96||

rnam shes me yi bud zhing ni/
'gro chos 'di kun yin par 'dod/
de dag ji bzhin rab 'byed pa'i/
'od dang ldan pas bsregs nas zhi/ ||1.97||

mi shes pas ni sngon brtags pa/
phyis ni de nyid nges pa dang /
gang tshe dngos po mi rnyed pa/
de tshe dngos med ga la 'gyur/ ||1.98||

gzugs kyi dngos po ming tsam phyir/
nam mkha' yang ni ming tsam mo/
'byung med gzugs lta ga la yod/
de phyir ming tsam nyid kyang med/ ||1.99||

tshor dang 'du zhes 'du byed dang /
rnam shes 'byung ba lta bu dang /
bdag bzhin du ni bsam bya ste/
de phyir khams drug bdag med do/ ||1.100||

rin po che'i phreng ba las mngon par mtho ba dang nges par legs pa bstan pa ste le'u dang pa'o/

Chapter 2

ji ltar chu shing yan lag dag
ma lus bcas te bshig byas nas/
ci yang med ltar skyes bu yang /
khams bcas bshig na de dang 'dra/ ||2.1||

chos rnams thams cad bdag med ces/
de phyir rgyal ba rnams kyis gsungs/
khams drug de kun bdag med par/
khyod la gtan la phab pa yin/ ||2.2||

de ltar bdag dang bdag med par/
yang dag ji bzhin dmigs su med/
bdag dang bdag med lta ba dag
de phyir thub pa chen pos bzlog ||2.3||

mthong dang thos sogs thub pa yis/
bden min brdzun pa min par gsungs/
phyogs las mi mthun phyogs 'gyur na/
de ni gnyi ga don du min/ ||2.4||

de ltar dam pa'i don du na/
'jig rten 'di ni bden brdzun 'das/
de nyid phyir na yang dag tu/
yod ces med ces zhal mi bzhes/ ||2.5||

gang zhig de ltar rnam kun tu/
yod min de ni kun mkhyen gyis/
mtha' yod mtha' med gnyis ga dang /
gnyis ma yin zhes ji skad bstan/ ||2.6||

sangs rgyas grangs med gshegs de bzhin/
'byon 'gyur pa dang da ltar bzhugs/
sems can rnams ni bye bar 'gyur/
de las dus gsum gnas pa dgongs/ ||2.7||*

zad pa dus gsum gnas pa ni/
'jig rten 'phel ba'i rgyu ma yin/
thams cad mkhyen pas ji ltar de'i/
sngon mtha' lung ma bstan par mdzad/ ||2.8||*

so so'i skye bo la gsang ba/
gang yin de ni zab mo'i chos/
'jig rten sgyu ma lta bu nyid/
sangs rgyas bstan pa bdud rtsi yin/ ||2.9||

ji ltar sgyu ma'i glang po la/
skye dang 'jig pa nyid snang yang /
de la don gyi yang dag tu/
skye dang 'jig pa nyid med ltar/ ||2.10||

de bzhin sgyu 'dra'i 'jig rten la/
skye dang 'jig pa nyid snang yang /
dam pa'i don du skye ba dang /
'jig pa nyid ni yod ma yin/ ||2.11||

ji ltar sgyu ma'i glang po ni/
gang nas ma 'ongs gar mi 'gro/
sems rmongs tsam du zad pas na/
yang dag nyid du gnas pa med/ ||2.12||

de bzhin sgyu 'dra'i 'jig rten ni/
gang nas ma 'ongs gar mi 'gro/

sems rmongs tsam du zad pas na/
yang dag nyid du gnas pa med/ ||2.13||

de ltar dus gsum 'das bdag nyid/
tha snyad gdags pa ma gtogs pa/
gang zhig yod dam med 'gyur ba'i/
'jig rten don du ci zhig yod/ ||2.14||

sangs rgyas kyis ni rgyu 'di las/
mtha' yod pa dang mtha' med dang /
gnyis dang gnyis min rnam pa bzhi/
lung bstan ma mdzad gzhan las min/ ||2.15||

re zhig lus 'di mi gtsang nyid/
rags shing mngon sum spyod yul ba/
rtag tu snang ba'ang gang gi tshe/
sems la gnas pa gang yin pa/ ||2.16||

de tshe dam chos gnas med pa/
phra rab mngon sum ma yin pa/
zab mo de ko ji lta bur/
sems la bde blags 'jug par 'gyur/ ||2.17||

chos 'di zab phyir skye bo yis/
shes par dka' bar thugs chud de/
des na thub pa sangs rgyas nas/
chos bstan pa las logs par gyur/ ||2.18||

chos 'di logs par shes gyur na/
mi mkhas rnams ni chud kyang za/
'di ltar med par lta ba yi/
mi gtsang der ni bying bar 'gyur/ ||2.19||

gzhan yang de ni log bzung nas/
blun po mkhas pa'i nga rgyal can/
spong bas ma rung bdag nyid can/
mnar med par ni spyi'u tshugs 'gro/ ||2.20||

ji ltar kha zas bza' nyes pas/
phung ba dag tu 'gyur ba dang /
bza' legs tshe dang nad med dang /
stobs dang bde bar 'gyur ba ltar/ ||2.21||

de bzhin log par bzung ba des/
phung ba dag ni thob 'gyur zhing /
legs par shes pas bde ba dang /
byang chub bla na med pa thob/ ||2.22||

de phyir 'di la spong ba dang /
med pa'i lta ba spangs nas ni/
don kun bsgrubs phyir yang dag pa'i/
shes la nan gtan mchog mdzod cig ||2.23||

chos 'di yongs su ma shes na/
ngar 'dzin pa ni rjes su 'jug
de las dge dang mi dge'i las/
de las skye ba bzang dang ngan/ ||2.24||

de phyir ji srid ngar 'dzin pa/
sel ba'i chos 'di ma shes pa/
de srid sbyin dang tshul khrims dang /
bzod pa'i chos la gus par mdzod/ ||2.25||

las rnams sngon du chos gtong zhing /
bar du chos ldan tha mar yang /

chos ldan sgrib pa'i sa bdag ni/
'di dang gzhan du gnod mi 'gyur/ ||2.26||

chos kyis 'dir grags bde ba dang /
'di dang 'chi kar 'jigs pa med/
'jig rten gzhan du bde ba rgyas/
de bas rtag tu chos bsten mdzod/ ||2.27||

chos ni lugs kyi dam pa ste/
chos kyis 'jig rten mngon dgar 'gyur/
'jig rten dga' bar 'gyur pas kyang /
'di dang gzhan du bslus mi 'gyur/ ||2.28||

chos min pas ni lugs 'dod gang /
de yis 'jig rten mi dgar 'gyur/
'jig rten mi dga' nyid kyi phyir/
'di dang gzhan du dga' mi 'gyur/ ||2.29||

don med rigs pa ngan 'gro'i lam/
gzhan bslu lhur len mi bzad pa/
shes rab 'chal ba rnams kyis ni/
ji ltar don gyi rigs par byas/ ||2.30||

pha rol bslu ba lhur len pa/
don du ji ltar lugs ldan yin/
des ni tshe rabs stong phrag tu/
bdag nyid kho na bslu bar 'gyur/ ||2.31||

dgra la gnod pa bya na yang /
skyon rnams btang ste yon tan bsten/
des ni khyod kyis rang phan 'thob/
dgra bo yang ni mi dgar 'gyur/ ||2.32||

sbyin dang snyan par smra ba dang /
phan dang don gcig spyod pa ste/
de dag rnams kyis 'jig rten dang /
chos kyang bsdu ba nyid du mdzod/ ||2.33||

rgyal po dag la ji lta bu/
bden gcig yid ches brtan bskyed pa/
de bzhin de la brdzun pa ni/
yid mi ches par byed pa'i mchog ||2.34||

slu ba med ldan bden min te/
sems pas bsgyur ba don du min/
gzhan la gcig tu phan pas bden/
mi phan phyir ni cig shos brdzun/ ||2.35||

ji ltar rgyal po'i nyes pa dag
sbyin gsal gcig gis sbed pa ltar/
de bzhin 'jungs pa'ang de dag gi
yon tan bdog pa thams cad 'joms/ ||2.36||

nye bar zhi ba zab pa'i phyir/
mchog tu gus pa byed par 'gyur/
gus pas brjid la bka' yang btsan/
de bas nye bar zhi ba sten/ ||2.37||

shes rab ldan pas blo mi 'phrogs/
gzhan gyi dring mi 'jog cing brtan/
slu bas mi tshugs rgyal po ste/
de bas shes rab lhur blangs mdzod/ ||2.38||

bden gtong zhi dang shes rab ste/
bzang po bzhi ldan mi dbang ni/

chos bzang rnam pa bzhi lta bur/
lha mi rnams kyis bstod par 'gyur/ ||2.39||

phebs par smra zhing dag gyur pa/
shes rab snying rje dri med dang /
lhan cig 'grogs na rtag tu yang /
shes rab dang ni chos kyang 'phel/ ||2.40||

phan par smra ba dkon pa ste/
nyan par byed pa shing tu dkon/
de dag bas kyang mi snyan yang /
phan pa'i rjes su byed pa dkon/ ||2.41||*

de lta bas na mi snyan yang /
phan par mkhyen nas myur du spyod/
nad gso'i don du bdag byams pa/
mi bzad nga ba'i sman yang 'thung / ||2.42||

srog dang ngad med rgyal srid dag
mi rtag nyid du rtag dgongs te/
de nas yang dag brtson ldan par/
chos la gcig tu nan tan mdzod/ ||2.43||

gdon mi za bar 'chi 'gyur zhing /
shi nas sdig pas sdug bsngal ba/
gzigs te phral du bde na yang /
sdig pa bgyi bar mi rigs so/ ||2.44||

la lar 'jigs pa med mthong zhing /
dus 'gar 'jigs pa mthong 'gyur ba/
gal te gcig la yid rton na/
gcig la khyod ko cis mi 'jigs/ ||2.45||

chang gis 'jig rten brnyas 'gyur zhing /
don yal nor yang zad par 'gyur/
rmongs pas bya ba ma yin byed/
de bas chang ni rtag tu spongs/ ||2.46||*

rgyan po chags dang mi dga' dang /
zhe sdang g.yo sgyu rgod pa'i gnas/
brdzun dang kyal pa tshig rtsub rgyu/
de bas rtag tu spang bar mdzod/ ||2.47||

bud med chags pa phal cher ni/
bud med gzugs bzang sems las byung /
bud med lus la don du ni/
gtsang ba cung zad yod ma yin/ ||2.48||

kha ni kha chu rul pa dang /
so rkyag mi gtsang snod yin te/
sna ni rnag snabs sna chu'i snod/
mig ni mig rdul mchi ma'i snod/ ||2.49||

lto ba'i khong ni bzhang gci dang /
glo ba mchin sogs snod yin par/
rmongs pas bud med ma mthong bas/
de yi lus la chags par byed/ ||2.50||

mi shes 'ga' zhig mi gtsang ba'i/
bum pa brgyan la chags pa ltar/
'jig rten mi shes rmongs pa yis/
bud med rnams la de bzhin no/ ||2.50(a)||*

Note that Samten's verse numbering is +1 relative to our own for the remainder of this chapter.

lus yul shin tu dri nga ba/
chags bral rgyu ni gang yin pa/
de la'ang 'jig rten ches chags na/
gang gis 'dod chags bral bar bkri/ ||2.51||

ji ltar bzhang dang gci gzhi la/
ngan skyugs phag rab chags pa ltar/
de bzhin bzhang dang gci gzhi la/
'dod ldan ngan skyugs phag rnams chags/ ||2.52||

lus kyi grong khyer mi gtsang ba/
'byung ba'i bu ga dod pa gang /
de ni skye bo blun pa yis/
dga' ba'i don du nye bar brtags/ ||2.53||

khyod bdag nyid kyis bzhang gci sogs/
so sor mi gtsang mthong nas ni/
de 'dus lus la ji lta bur/
yid du 'ong ba nyid du gyur/ ||2.54||*

khrag dang khu ba 'dres pa yi/
sa bon mi gtsang snying pos bskyed/
mi gtsang ngo bor shes bzhin du/
'di la 'dod can gang gis chags/ ||2.55||*

mi gtsang phung po de'i rlan gyis/
brlan pa'i pags pas g.yogs par gang /
yal ba de ni bud med kyi/
chu so'i khongs na nyal bar zad/ ||2.56||

gzugs bzang ba dang gzugs ngan nam/
rgan nam yang na gzhon yang rung /

bud med gzugs kun mi gtsang na/
khyod chags khyad par gang la bskyed/ ||2.57||

gal te mi gtsang kha dog bzang /
shin tu gsar la dbyibs legs kyang /
de la chags par mi 'os ltar/
bud med gzugs la'ang de bzhin no/ ||2.58||

khong rul phyi rol pags pas g.yogs/
ro myags 'di yi rang bzhin ni/
shin tu mi bzad snang bzhin du/
ji lta bur na mthong mi gyur/ ||2.59||

pags pa 'di yang mi gtsang min/
ral ga bzhin du 'dug ce na/
mi gtsang phung po'i pags pa ltar/
ji lta bur na gtsang mar 'gyur/ ||2.60||

mi gtsang gang ba'i bum pa ni/
phyi rol bkra yang smad pa yin/
mi gtsang ba yi rang bzhin lus/
mi gtsang gang ba cis mi smad/ ||2.61||

gal te khyod ni mi gtsang smod/
dri dang phreng ba bza' btung ni/
gtsang ma'ang mi gtsang byed pa gang /
lus 'di ci yi phyir mi smad/ ||2.62||

ji ltar rang ngam gzhan dag gi
mi gtsang smad par bya ba ltar/
de bzhin rang dang gzhan dag gi
mi gtsang gzugs ko cis mi smad/ ||2.63||

ji ltar bud med gzugs mi gtsang /
khyod kyi rang lus de dang 'dra/
de bas phyi dang nang nyid la/
'dod chags bral bar rigs min nam/ ||2.64||

rma dgu dag nas 'dzag pa can/
bdag nyid mngon sum 'khru byed kyang /
lus mi gtsang bar mi rtogs na/
khyod la bshad pas ci zhig phan/ ||2.65||

gang dag mi gtsang lus 'di la/
steg chos snyan dngags byed pa ni/
e ma'o gzu lums e ma'o blun/
e ma'o skye bos khrel du rung / ||2.66||

mi shes mun pas bsgribs pa yi/
sems can 'dir ni phal cher yang /
'dod pa'i don du rtsod 'byung ba/
mi gtsang don du khyi rnams bzhin/ ||2.67||

g.yan pa phrugs na bder 'gyur pa/
de bas g.yan pa med na bde/
de bzhin 'jig rten 'dod ldan bde/
'dod pa med pa de bas bde/ ||2.68||

gal te de ltar brtags na khyod/
'dod chags bral ba ma grub kyang /
'on kyang 'dod chags bsrabs pa yis/
bud med chags par mi 'gyur ro/ ||2.69||

tshe thung 'jigs dang sdug bsngal dang /
dmyal ba'i rgyu ni mi bzad pa/

ri dwags lings te de lta bas/
rtag tu gsod med brtan por mdzod/ ||2.70||

yan lag thams cad mi gtsang bas/
bskus pa'i sbrul gdug 'dzag pa ltar/
gang la brten nas lus can rnams/
skrag par 'gyur ba de re ngan/ ||2.71||*

char sprin chen po langs pa na/
zhing pa rnams ni ji lta bar/
gang la brten nas lus can rnams/
dga' bar 'gyur ba de re bzang / ||2.72||

de bas chos min spang bya ste/
g.yel ba med par chos la brten/
bdag nyid dang ni 'jig rten 'dis/
bla med byang chub thob 'dod na/ ||2.73||

de yi rtsa ba byang chub sems/
ri dbang rgyal po ltar brtan dang /
phyogs mthas gtugs pa'i snying rje dang /
gnyis la mi brten ye shes lags/ ||2.74||

rgyal po chen po skyes chen gyi/
mtshan ni sum cu rtsa gnyis kyis/
ji ltar khyod sku brgyan gyur pa/
de lta bu dag gsan par mdzod/ ||2.75||

mchod rten mchod bya 'phags pa dang /
rgan rabs rnams ni legs bkur bas/
dpal ldan phyag zhabs 'khor lo yis/
mtshan pa'i 'khor los sgyur bar 'gyur/ ||2.76||

rgyal po chos la rtag par ni/
yang dag blangs pa brtan par mdzod/
des ni shin tu zhabs gnas pa'i/
byang chub sems dpar 'gyur ba lags/ ||2.77||

sbyin dang snyan pa'i tshig dang ni/
phan dang don gcig spyod pa yis/
dpal ldan phyag sor dra ba yis/
'brel pa'i phyag ris can du 'gyur/ ||2.78||

bza' ba dang ni btung ba'i mchog
rab tu mang po byin pa yis/
dpal ldan phyag dang zhabs mnyen zhing /
sku che bdun dag mtho bar 'gyur/ ||2.79||

'tshe med gsad pa thar byas pas/
sku mdzes drang zhing che ba dang /
tshe ring sor mo ring ba dang /
rting pa yangs pa dag tu 'gyur/ ||2.80||

yang dag blangs pa'i chos rnams ni/
spel bas dpal ldan mdog bzang zhing /
zhabs kyi long bu mi mngon dang /
ba spu gyen du phyogs mtshan 'gyur/ ||2.81||

rig dang bzo la sogs pa'i gnas/
gus pas len dang sbyin pas khyod/
e na ya yi byin pa dang /
yid rno shes rab chen por 'gyur/ ||2.82||

rang gi nor bdog blangs gyur na/
myur du btang ba'i brtul zhugs kyis/

phyag rgyas bde dang 'jig rten gyi/
rnam par 'dren pa nyid du 'gyur/ ||2.83||

gnyen bzhes phan tshun bye ba dag
yang dag bsdum par byas pa yis/
dpal ldan 'doms kyi sba ba ni/
sbubs su nub pa'i dam par 'gyur/ ||2.84||

khang bzangs gding ba rgyan dag ni/
bde zhing bzang ba rab byin pas/
gser ni btso ma dri med pa/
shin tu 'jam pa'i mdog 'drar 'gyur/ ||2.85||

bla na med pa'i dbang byin zhing /
rigs par bla ma'i rjes 'jug pas/
dpal ldan ba spu nyag re dang /
zhal ni mdzod spus brgyan par 'gyur/ ||2.86||

snyan cing dga' bar smras pa dang /
legs par smras dang mthun byas pas/
khyod ni dpung mgo zlum pa dang /
ro stod seng ge 'dra bar 'gyur/ ||2.87||

nad pa rnams la rim gro dang /
gsos pas thal gong rgyas pa dang /
bdag nyid rnal du gnas pa dang /
ro bro ba yi mchog tu 'gyur/ ||2.88||

chos dang mthun pa'i bya ba la/
thog drangs khyod kyi dbu gtsug tor/
legs gnas n+ya gro d+ha lta bur/
chu zheng gab pa dag tu 'gyur/ ||2.89||

tshig ni bden pa 'jam po dag
yun rings dus su brjod pa yis/
mi yi dbang po ljags yangs zhing /
tshangs pa yi ni dbyangs ldan 'gyur/ ||2.90||

rtag tu rgyun mi chad pa ru/
bden pa'i tshig ni brjod pa yis/
'gram pa seng ge'i lta bu dang /
dpal ldan thub par dka' bar 'gyur/ ||2.91||

lhag par gus dang bkur sti dang /
ji ltar rigs par rjes 'jug pas/
tshems ni shin tu dkar ba dang /
mdog ldan mnyam pa'i tshems su 'gyur/ ||2.92||

bden dang phra ma med pa yi/
tshig ni yun ring goms pa yis/
dpal ldan tshems ni bzhi bcu tshang /
mnyam par thags kyang bzang bar 'gyur/ ||2.93||*

chags pa sdang dang rmongs med cing /
byams pas sems can bltas pa yis/
spyan ni bkrag can mthon mthing la/
rdzi ma ba yi lta bur 'gyur/ ||2.94||

de ltar mdor na rgyur byas pa'i/
sum cu rtsa gnyis de dag ni/
skyes bu seng ge chen po yi/
mtshan rnams legs par mkhyen par mdzod/ ||2.95||

dpe byad bzang po brgyad cu ni/
byams pa'i rgyu mthun las byung ba/

gzhung ni mangs su dogs pa yis/
rgyal po khyod la ma bshad do/ ||2.96||

'khor los sgyur ba thams cad la/
'di dag yod par 'dod mod kyi/
dag dang mdzes dang gsal ba ni/
sangs rgyas rnams kyi char mi phod/ ||2.97||

'khor los sgyur ba'i mtshan dang ni/
dpe byad bzang po gang dag gcig
thub dbang po la sems dang ba'i/
yan lag gcig las 'byung ba bshad/ ||2.98||

bskal pa bye ba brgya phrag ni/
gcig tu bsags pa'i dge bas kyang /
sangs rgyas ba spu nyag gcig kyang /
bskyed par byed pa ma yin no/ ||2.99||

nyi ma rnams kyi 'od byed pa/
me khyer rnams dang bag 'dra ltar/
sangs rgyas rnams kyi mtshan yang ni/
'khor los sgyur ba rnams dang 'dra/ ||2.100||

rin po che'i phreng ba las spel ma zhes bya ba ste le'i gnyis pa'o/

Chapter 3

bsod nams bsam gyis mi khyab las/
ji ltar sangs rgyas mtshan 'byung ba/
theg pa chen po'i lung chen las/
rgyal po chen po de bzhin gson/ ||3.1||

rang sangs rgyas kun las byung dang /
slob dang mi slob las byung dang /
'jig rten ma lus kun bsod nams/
'jig rten bzhin du dpag med gang / ||3.2||

de bcur bsgres par gyur pa yis/
ba spu'i bu ga gcig 'grub ste/
sangs rgyas ba spu'i bu ga ni/
thams cad de dang 'dra bas 'byung / ||3.3||

ba spu'i bu ga thams cad ni/
skyed par byed pa'i bsod nams gang /
de dag brgyar ni bsgyur ba yis/
dpe byad bzang po gcig tu bzhed/ ||3.4||

bsod nams de snyed de snyed kyis/
rgyal po dpe byad bzang po ni/
gcig mthar phyin te de lta bur/
brgyad cu'i bar du 'byung bar 'gyur/ ||3.5||

dpe byad bzang po brgyad cu dag
'grub pa'i bsod nams tshogs gang yin/
de dag brgyar ni bsgyur ba yis/
skyes bu chen po'i mtshan gcig go/ ||3.6||

mtshan ni sum cu 'grub pa'i rgyu/
bsod nams rgya chen gang yin pa/
de dag stong du bsgyur ba yis/
zla ba nya 'dra'i mdzod spu'o/ ||3.7||

mdzod spu yi ni bsod nams dag
stong phrag brgyar ni bsdoms pa yis/
spyi gtsug bltar ni mi snang ba/
skyob pa'i gtsug tor skyed par byed/ ||3.8||

gtsug tor bsod nams bye ba ni/
'bum phrag brgyar ni bsgyur ba las/
stobs bcu mnga' ba'i chos kyi dung /
gcig 'byung bar ni shes par bya/ ||3.8(a)||

Note that Samten's verse numbering is +1 relative to our own for the remainder of this chapter.

de ltar bsod nams tshad med kyang /
ji ltar 'jig rten phyogs de dag
bcur bsgres ma lus brjod pa ltar/
tshad dang ldan par bag tsam brjod/ ||3.9||

gang tshe sangs rgyas gzugs sku yi/
rgyu yang de ltar 'jig rten bzhin/
gzhal med de tshe chos sku yi/
rgyu lta ji ltar gzhal du yod/ ||3.10||

thams cad kyi ni rgyu chung las/
'bras bu rgya chen skyed 'gyur na/
sangs rgyas rgyu ni dpag med las/
'bras bu dpag yod bsam thag chad/ ||3.11||

sangs rgyas rnams kyi gzugs sku ni/
bsod nams tshogs las byung ba ste/
chos kyi sku ni mdor bsdu na/
rgyal po ye shes tshogs las 'khrungs/ ||3.12||

de lta bas na tshogs 'di gnyis/
sangs rgyas nyid ni thob pa'i rgyu/
de ltar mdor na bsod nams dang /
ye shes 'di ni rtag brten mdzod/ ||3.13||

rigs pa dang ni lung bstan pas/
dbugs 'byin byed pa'i rgyu 'di yis/
byang chub bsgrub pa'i bsod nams ni/
'di la sgyid lug mi bya'o/ ||3.14||

phyogs rnams kun tu nam mkha' dang /
sa dang chu dang me dang rlung /
ji ltar mtha' yas de bzhin du/
sdug bsngal sems can mtha' yas 'dod/ ||3.15||

sems can mtha' yas de dag ni/
byang chub sems dpa'i snying brtse bas/
sdug bsngal dag las drangs byas te/
sangs rgyas nyid la 'god par nges/ ||3.16||

de ltar brtan par gnas de ni/
mi nyal ba 'am nyal yang rung /
yang dag blangs pa nas bzung ste/
bag med gyur kyang sems can rnams/ ||3.17||

mtha' yas phyir na sems can bzhin/
bsod nams mtha' yas rtag sogs 'gyur/

mtha' yas des na sangs rgyas nyid/
mtha' yas thob mi dka' zhes bya/ ||3.18||

gang zhig dpag med dus gnas te/
lus can dpag tu med don du/
byang chub dpag tu med 'dod cing /
dge ba dpag tu med byed pa/ ||3.19||

des ko byang chub dpag med kyang /
dpag tu med pa rnam bzhi yi/
tshogs kyis ring po mi thogs par/
ci yi phyir na 'thob mi 'gyur/ ||3.20||

bsod nams mtha' yas zhes pa dang /
ye shes mtha' yas zhes pa des/
lus dang sems kyi sdug bsngal dag
myur ba nyid du sel bar byed/ ||3.21||

sdig pas ngan 'gror lus kyi ni/
sdug bsngal bkres skom la sogs 'byung /
des sdig ma byas bsod nams kyis/
srid pa gzhan na de med do/ ||3.22||

rmongs pas yid kyi sdug bsngal ni/
chags sdang 'jigs dang 'dod la sogs/
des rten med pa'i shes pa yis/
de ni myur ba nyid du spong / ||3.23||

lus dang yid kyi sdug bsngal gyis/
de ltar shin tu ma smas na/
gal te 'jig rten mthas gtugs par/
'jig rten 'dren kyang cis te skyo/ ||3.24||

bsdug bsngal ba la yun thung yang /
bzod dka' yun ring smos ci dgos/
sdug bsngal med cing bde ba la/
mtha' yas dus kyang ji zhig gnod/ ||3.25||

de la lus kyi sdug bsngal med/
yid kyi sdug bsngal ga la yod/
de ni snying rjes 'jig rten sdug
de nyid kyis ni yun ring gnas/ ||3.26||

de bas sangs rgyas ring thogs zhes/
blo dang ldan pa sgyid mi lug
nyes zad yon tan don du ni/
'di la rtag tu 'bad par bya/ ||3.27||

chags dang zhe sdang gti mug dag
nyes par mkhyen nas yongs su spongs/
ma chags mi sdang gti mug med/
yon tan mkhyen nas gus pas brten/ ||3.28||

chags pas yi dags 'gro bar 'gro/
zhe sdang gis ni dmyal bar 'phen/
rmongs pas phal cher dud 'gror 'gro/
bzlog pas lha dang mi nyid do/ ||3.29||

skyon spangs yon tan 'dzin pa ni/
mngon par mtho ba pa yi chos/
shes pas 'dzin pa yongs zad pa/
nges par legs pa pa yi chos/ ||3.30||

sangs rgyas sku gzugs mchod rten dang /
gtsug lag khang dag gus tshul du/

shin tu rgya chen gnas mal sogs/
rgya chen phyug pa bsgrub par mdzod/ ||3.31||

rin chen kun las bgyis pa yi/
sangs rgyas sku gzugs dbyibs mdzes shing /
legs par bris pa pad+ma la/
bzhugs pa dag kyang bgyid du stsol/ ||3.32||

dam chos dge slong dge 'dun dag
nan tan kun gyis bskyang bar mdzod/
gser dang rin chen dra ba dag
nyid kyis mchod rten rnams la thogs/ ||3.33||

gser dang dngul gyi me tog dang /
rdo rje byi ru mu tig dang /
an+darnyil dang baiḍūr+ya/
mthon ka chen pos mchod rten mchod/ ||3.34||

dam chos smra la mchod pa ni/
rnyed dang bkur sti dang ldan pa/
dga' bar 'gyur ba rnams bgyi zhing /
chos drug gus par bsten par mdzod/ ||3.35||

bla ma rim gro gus nyan dang /
zham ring dang ni mdongs gsol dang /
byang chub sems dpa' rnams la yang /
rtag tu gus pas mchod par mdzod/ ||3.36||

mu stegs gzhan la gus pa yis/
mchod dang phyag kyang mi bgyi ste/
mi shes pa rnams de'i rkyen gyis/
skyon dang bcas la chags 'gyur gda'/ ||3.37||

thub dbang gsung dang des byung ba'i/
gzhung rnams bri dang glegs bam ni/
snag tsha dag dang smyu gu dag
sngon du 'gro ba sbyin par mdzod/ ||3.38||

yul du yi ge'i grwa khang du/
slob dpon 'tsho ba'i bya ba dang /
zhing brtsal ba yi nges pa ni/
ye shes spel ba'i slad du mdzod/ ||3.39||*

rgan dang byis pa nad pa dang /
sems can sdug bsngal bsal slad du/
yul du sman pa 'dreg mkhan dag
zhing gi brngan pa 'jog tu stsol/ ||3.40||

'gron gnas kun dga' chu lon dang /
rdzing dang 'dun khang chu ra dag
mal zas rtswa dang shing ldan pa/
shes rab bzang po bgyid du stsol/ ||3.41||

grong dang gtsug lag khang dag dang /
grong khyer kun tu 'dun khang dang /
chu dkon lam rnams thams cad du/
chu ra dag ni bgyid du stsol/ ||3.42||

nad pa mgon med sdug bsngal gyis/
nyam thag dman dang ngan pa dag
snying rjes rtag tu yongs bzung zhing /
de dag gso phyir gus bsten mdzod/ ||3.43||

dus su 'byung ba'i zas skom dang /
bca' ba 'bru dang shing tog dag

dge slong slong ba'i skye bo la/
ma bstsal bar du gsol mi rigs/ ||3.44||

lham dang gdugs dang chu tshags dang /
tsher ma dbyung ba'i cha sta dang /
khab dang skud dang bsil yab dag
chu ra yi ni gnas su bzhag ||3.45||

'bras bu gsum dang tsha ba gsum/
mar dang sbrang rtsi mig sman dang /
dug sel chu rar bzhag bgyi zhing /
grub pa'i sman dang sngags kyang bri/ ||3.46||

lus dang rkang po mgo bsku dang /
byis pa'i khri'u skyo ma dang /
bum pa zangs dang dgra sta sogs/
chu ra dag tu 'jog tu stsol/ ||3.47||

til dang 'bras dang 'bru dang zas/
bu ram snum dang ldan pa yi/
chu ra chung ngu bsil grib tu/
rung ba'i chus bkang bgyid du stsol/ ||3.48||

grog sbur tshang gi sgo dag tu/
zas dang chu dang bu ram dang /
'bru yi phung po rtag par ni/
thugs brtan mi rnams bgyid du stsol/ ||3.49||

bshos gsol sngon dang 'og dag tu/
yi dwags khyi dang grog sbur dang /
bya la sogs pa ci bde bar/
rtag tu zas dag bstsal bar mdzod/ ||3.50||

gtses pa dang ni lo nyes dang /
gnod pa dang ni yams nad dang /
pham gyur yul du 'jig rten pa/
rjes su bzung ba rgya chen mdzod/ ||3.51||

zhing pa nyam thag gyur rnams la/
sa bon zas kyis rjes su gzung /
nan gyis dpya khral btang ba dang /
shas rnams kyang ni bskyung ba dang / ||3.52||

chags nyen pa las yongs bskyab dang /
sho gam btang dang sho gam dbri/
de dag sgo na sdod pa yi/
nyon mongs las kyang bzlog par mdzod/ ||3.53||

rang gi yul dang yul gzhan gyi/
chom rkun rnams kyang zhi bar mdzod/
dbyig gi spogs ni mnyam pa dang /
rin thang rigs par bgyid du stsol/ ||3.54||

blon pos ci dang ci gsol ba/
nyid kyis kun tu mkhyen mdzad nas/
'jig rten sman pa gang dang gang /
de dang de kun rtag tu mdzod/ ||3.55||

bdag phan ci dang ci bya zhes/
ji ltar khyed la gus yod pa/
gzhan phan ci dang ci bya zhes/
de bzhin khyod ni gus par mdzod/ ||3.56||

sa dang chu dang me dang rlung /
sman dang nags kyi shing bzhin du/

bdag nyid yud tsam gcig tu yang /
'dod dgur spyad pa nyid du mdzod/ ||3.57||

gom pa bdun pa'i dus su yang /
bdog pa kun gtong sems 'chang ba'i/
byang chub sems dpa' rnams la ni/
bsod nams mkha' 'dra dpag med skye/ ||3.58||

bu mo gzugs mdzes legs brgyan pa/
de don gnyer ba rnams bstsal na/
des ni dam chos yongs 'dzin pa'i/
gzungs ni so sor thob par 'gyur/ ||3.59||

rgyan rnam kun dang ldan pa yi/
bu mo stong phrag brgyad cu dag
yo byad kun dang lhan cig tu/
thub pa yis ni sngon bstsal to/ ||3.60||

sna tshogs pa dang 'od gsal ba'i/
bgo ba dag dang rgyan rnams dang /
dri dang phreng ba longs spyod dag
slong ba rnams la brtse bas stsol/ ||3.61||

gang la chos don gang med na/
shin tu nyam thag gyur pa de/
de yi mod la bde bstsal na/
de las sbyin mchog ma mchis so/ ||3.62||

gang la dug ni phan 'gyur na/
de la dug kyang sbyin par bgyi/
kha zas mchog kyang mi phan na/
de la de ni sbyin mi bgyi/ ||3.63||

sbrul gyis zin la ji lta bur/
sor mo bcad la phan bshad pa/
de bzhin thub pas gzhan phan pa/
mi bde ba yang bya bar gsungs/ ||3.64||

dam pa'i chos dang chos smra la/
nyid kyis bkur sti mchog dang ni/
gus par byas te chos nyan zhing /
chos kyi sbyin pa dag kyang mdzod/ ||3.65||

'jig rten gtam la dga' ma mdzad/
'jig rten 'das la dgyes par mdzod/
bdag la ji ltar de bzhin du/
gzhan la yon tan bskyed par mdzod/ ||3.66||

gsan pa'i chos kyis mi ngoms shing /
don bzung rnam par dbye ba dang /
bla ma dag la yon dbul ba/
rtag tu gus par mdzad du gsol/ ||3.67||

'jig rten rgyang phan sogs mi gdon/
rtsod pa'i don gyi nga rgyal spang /
rang gi yon tan mi bsngags shing /
dgra la'ang yon tan brjod par mdzod/ ||3.68||*

gnad la dbab par mi bgyi zhing /
gzhan rnams la ni ngan sems kyis/
gleng bar mi bgyi bdag nyid kyi/
'khrul pa so sor brtag par bya/ ||3.69||

nyes pa gang gis gzhan dag la/
mkhas pas rtag tu kha bya ba/

de ni rang gis yongs spang zhing /
nus pas gzhan yang bzlog par mdzod/ ||3.70||

gzhan gyis gnod pa bgyis pa la/
sngon gyi las dgongs khro mi bgyi/
sdug bsngal yang 'byung mi 'gyur bar/
rang gi nyes pa med par bgyi/ ||3.71||

lan la re ba ma mchis par/
gzhan dag la ni phan par mdzod/
sdug bsngal gcig pus mnag bgyi zhing /
bde ba slong dang lhan cig spyad/ ||3.72||

lha yi phun sum tshogs pas kyang /
khengs pa nyid du mi bya zhing /
yi dwags bzhin du dbul ba yi/
rgud pas kyang ni zhum mi bgyi/ ||3.73||

bden pa gang gis rang don la/
'chi ba'am yang na rgyal po'i srid/
nyams 'gyur de ni rtag brjod cing /
de las gzhan du brjod mi bgyi/ ||3.74||

ji skad gsungs pa de bzhin du/
mdzad pa'i brtul zhugs rtag bsten mdzod/
des na dpal ldan sa steng du/
tshad ma yi ni dam par 'gyur/ ||3.75||

khyod ni rtag tu thams cad la/
legs par brtags te mdzad pa dang /
yang dag ji bzhin don gzigs pas/
gzhan gyi dring mi 'jog par mdzod/ ||3.76||

chos las rgyal srid bde ba dang /
phyogs rnams kun tu grags pa yi/
bla re rgya chen 'byung 'gyur zhing /
blon po rnams kyang kun tu 'dud/ ||3.77||

'chi ba'i rkyen ni mang ba ste/
gson pa yi ni nyung zad cig
de dag nyid ni 'chi ba'i yang /
de bas rtag tu chos mdzod cig ||3.78||

'di ltar rtag tu chos mdzad na/
'jig rten kun dang bdag nyid la/
nyams bder 'gyur ba gang lags pa/
de nyid re zhig ltog mo lags/ ||3.79||

chos kyis bde bar gnyid log cing /
bde bar sad pa dag tu 'gyur/
nang gi bdag nyid skyon med pas/
rmi lam dag kyang bde ba mthong / ||3.80||

pha ma sri zhu lhur len dang /
rigs kyi gtso la rim gro dang /
longs spyod legs spyod bzod gtong dang /
tshig 'jam phra ma med bden pa'i/ ||3.81||

brtul zhugs rtse gcig byas pa des/
lha yi dbang po nyid thob nas/
da dung du yang lha dbang bgyid/
de bas de 'dra'i chos bsten mdzod/ ||3.82||

rdze'u tshos sum brgya'i kha zas dag
nyin re dus gsum byin pa bas/

byams pa yud tsam thang cig gi/
bsod nams dag la char mi phod/ ||3.83||

lha mi byams par 'gyur ba dang /
de dag kyang ni bsrung ba dang /
yid bde ba dang bde mang dang /
dug dang mtshon gyis gnod med dang / ||3.84||

'bad pa med par don thob dang /
tshangs pa'i 'jig rten skye 'gyur te/
gal te grol bar ma gyur kyang /
byams chos yon tan brgyad 'thob bo/ ||3.85||

sems can rnams ni byang chub tu/
sems bskyed bcug cing brtan byas na/
ri dbang rgyal po ltar brtan pa'i/
byang chub sems ni rtag tu 'thob/ ||3.86||

dad pas mi khom 'gro mi 'gyur/
khrims kyis 'gro ba bzang por 'gro/
stong pa nyid la goms pa yis/
chos rnams kun la chags med 'thob/ ||3.87||

g.yo med pas ni dran ldan 'thob/
sems par byed pas blo gros 'thob/
bkur sti byed pas don rtogs ldan/
chos srung shes rab can du 'gyur/ ||3.88||

chos mnyan pa dang sbyin pa dag
sgrib pa med par byas pa yis/
sangs rgyas rnams dang 'grogs pa nyid/
'dod pa myur du 'thob par 'gyur/ ||3.89||

ma chags pas ni don 'grub ste/
ser sna med pas longs spyod 'phel/
nga rgyal med pas gtso bor 'gyur/
chos la bzod pas gzungs 'thob bo/ ||3.90||

snying po lnga rnams byin pa dang /
'jigs la mi 'jigs byin pa yis/
bdud rnams kun gyis mi tshugs shing /
stobs po che yi mchog tu 'gyur/ ||3.91||

mchod rten mar me phreng ba dang /
mun pa dag tu sgron ma dang /
mar me 'bru mar byin pa yis/
lha yi mig ni 'thob par 'gyur/ ||3.92||

mchod rten mchod pa rol mo dang /
dril bu dag ni phul ba dang /
dung dang rnga ni rab phul bas/
lha yi rna ba 'thob par 'gyur/ ||3.93||

gzhan gyi 'khrul pa mi gleng zhing /
yan lag nyams pa rnams mi brjod/
sems ni rjes su bsrungs pas na/
gzhan gyi sems ni shes pa 'thob/ ||3.94||

lham dang bzhon pa byin pa dang /
nyam chung bkur ba byas pa dang /
bzhon pas bla ma bkur ba yis/
mkhas pas rdzu 'phrul thob par 'gyur/ ||3.95||

chos kyi ched dang de bzhin du/
chos gzhung don dag dran pa dang /

chos kyi sbyin pa dri med pas/
tshe rabs dran pa 'thob par 'gyur/ ||3.96||

dngos rnams ngo bo nyid med par/
yang dag ji bzhin yongs shes pas/
mngon shes drug pa zag pa kun/
zad pa mchog ni 'thob par 'gyur/ ||3.97||

sems can thams cad sgrol ba'i phyir/
de bzhin nyid shes mnyam ldan pa/
snying rjes brlan pa bsgoms pa yis/
rnam pa'i mchog ldan rgyal bar 'gyur/ ||3.98||

smon lam sna tshogs dag pa yis/
sangs rgyas zhing ni dag par 'gyur/
thub dbang rin chen phul ba yis/
mtha' yas 'od ni rnam par 'phro/ ||3.99||

de bas de ltar las 'bras dag
mthun par mkhyen mdzad don du ni/
'gro la phan pa rtag tu mdzod/
de nyid khyod la phan pa lags/ ||3.100||

rin po che'i phreng ba las byang chub kyi tshogs bsdus pa zhes bya ba ste le'u gsum pa'o/

Chapter 4

de'i phyir bzod dam mi bzod pa/
shes par dka' bas rgyal po ni/
chos min rigs pa min spyod kyang /
rjes su 'tsho ba phal cher bstod/ ||4.1||*

re zhig gzhan su'ang rung la 'ang /
mi snyan phan pa brjod dka' na/
sa chen mnga' ba'i rgyal khyod la/
dge slong bdag lta smos ci dgos/ ||4.2||

khyod kyis dgyes par mdzad slad dang /
'gro ba la yang brtse slad du/
khyod la mi snyan yang sman par/
bdag lta gcig pus te por gsol/ ||4.3||

bden 'jam don ldan 'phrod pa ni/
brtse bas dus su slob ma la/
brjod par bya zhes bcom ldan gsung /
de lta bas na de skad brjod/ ||4.4||

brtan pa khro ba med pa yi/
bden pa'i tshig ni bsgrags pa na/
khrus byed bzang po'i chu bzhin du/
mnyan 'os yongs su len par bgyi/ ||4.5||

khyod la bdag gis 'di dang ni/
gzhan du phan pa brjod bgyid pa/
mkhyen par mdzod de bdag nyid dang /
gzhan la sman par 'gyur de mdzod/ ||4.6||

slong la sngon chad sbyin bgyis pas/
don brnyes gyur nas mi sbyin na/
byas mi gzo dang chags pa yis/
phyi nas don rnams 'thob mi 'gyur/ ||4.7||

'jig rten 'di na las byed pa/
gla med lam brgyags khyer mi btub/
slong ba dman pa ma brngan par/
phyi ma'i tshe na brgya 'gyur khyer/ ||4.8||

rtag tu thugs rgya chen po dang /
mdzad pa rgya chen la dgyes mdzod/
rgya chen las las 'bras bu ni/
thams cad rgya chen 'byung bar 'gyur/ ||4.9||

rgyal po dman pa rnams kyis ni/
yid la'ang bsams par ma gyur pa'i/
chos gzhi dkon mchog gsum gyi rten/
grags pa dpal dang ldan par mdzod/ ||4.10||

chos gzhi gang zhig kun 'byor ba'i/
rgyal po ba spu mi ldang ba/
shi na'ang snyan par mi 'gyur bas/
rgyal po de ni ma byas bla/ ||4.11||

rgya rab che phyir rgya chen rnams/
snyems bral spro ba skyed byed cing /
dman rnams spro ba 'joms byed pa/
bdog pa thams cad gtugs te mdzod/ ||4.12||

khyod ni bdog pa kun bor nas/
dbang med ga shed gshegs 'tshal bas/

chos kyi slad du spyad pa kun/
khyod kyi mdun du 'ong ba nyid/ ||4.13||

mi dbang snga ma'i bdog pa kun/
gsar pa yi ni dbang gyur na/
snga ma'i chos sam bde ba 'am/
grags pa dag tu 'gyur ram ci/ ||4.14||

nor spyod pa yis 'di la bde/
byin pas gzhan du bde bar 'gyur/
ma spyad ma byin chud zos pas/
sdug bsngal 'ba' zhig ga la bde/ ||4.15||

'chi khar blon po rjes ngan can/
gces par mi 'dzin rgyal po gsar/
byams par 'dod pa rnams kyis ni/
dbang med byas pas sbyin mi spyod/ ||4.16||

de bas rnal gnas myur du ni/
bdog pa kun gyis chos gzhi mdzod/
'chi bdag rkyen gyi nang gnas pa/
rlung dmar nang 'dug mar me bzhin/ ||4.17||

sngon gyi rgyal pos chos kyi gzhi/
lha khang la sogs gzhan bgyis pa/
gang dag lags pa de dag kyang /
snga lugs bzhin du skyong bar mdzod/ ||4.18||

de dag 'tshe med dge spyod cing /
brtul zhugs la gnas glo bur byams/
bden bzod 'thab krol ma mchis pa/
rtag tu brtson rnams spyod du gsol/ ||4.19||

long ba nad pa dman pa dang /
mgon med sdug 'phongs yan lag nyams/
de dag kyang ni zas dang skom/
dgag pa med par snyoms thob mdzod/ ||4.20||

chos ldan don du mi gnyer ba/
rgyal po gzhan yul gnas rnams la'ang /
rjes su bzung bar bgyid ba dag
ci rigs pa ni rab tu mdzod/ ||4.21||

chos kyi gzhi ni thams cad du/
chos 'khor sna bo mi g.yel ba/
mi gzan mkhas shing chos mthun pa/
de dag rnams la mi gnod skos/ ||4.22||

lugs shes chos dang ldan la 'jam/
gtsang zhing snying nye mi sdar ba/
rigs bzang ngang tshul phun sum tshogs/
byas pa gzo ba'i blon po skos/ ||4.23||

gtong phod ma chags dpa' ba dang /
'jam zhing ran spyod brtan pa dang /
rtag tu bag ni yod pa dang /
chos dang ldan pa'i dmag dpon skos/ ||4.24||

chos kyi ngang tshul gtsang la bzo/
don shes gtsug lag la mkhas pa/
tshul ldan snyoms shing nang 'jam pa/
rgan rabs rnams ni sna bor skos/ ||4.25||

zla re zhing ni de dag las/
nyid kyis 'du 'god kun gson te/

gsan nas chos kyi gzhi sogs kyi/
don kun nyid kyis bka' stsol cig ||4.26||

khyod kyi rgyal srid chos don du/
grags don 'dod slad ma lags na/
de ni shin tu 'bras bur bcas/
de las gzhan 'gyur don min 'bras/ ||4.27||

mi dbang da lta 'jig rten na/
phal cher phan tshun ltor 'dzud pas/
ji ltar khyod kyi rgyal srid dang /
chos su 'gyur ba de bzhin gson/ ||4.28||

shes pas rgan zhing rigs bzang ba/
rigs pa shes la sdig la 'dzem/
nang gshin dgos pa mthong 'gyur ba/
mang po rtag tu khyod kyis sogs/ ||4.29||*

chad pa gzung dang brdeg la sogs/
rigs pa'ang khyod kyis mi bgyi ste/
rnying rjes brlan par bgyis nas ni/
rtag tu rjes su bzung bar mdzod/ ||4.30||

mi bzad sdig pa byed pa yi/
lus can dag ni thams cad la'ang /
rgyal po khyod kyis rtag par yang /
snying rjes phan sems kho na bskyed/ ||4.31||

mi bzad sdig can gsod byed la/
khyad par du yang snying rje bgyi/
bdag nyid nyams pa de dag nyid/
bdag nyid chen po'i snying rje'i gnas/ ||4.32||

nyin gcig bzhin nam zhag lnga bar/
nyam chung btson rnams gtong bar mdzod/
lhag ma rnams kyang ci rigs par/
'ga' yang mi dgrol min par mdzod/ ||4.33||

khyod ni gang la gtang sems med/
de las sdom pa min pa skye/
sdom pa ma yin de las ni/
rgyun mi chad par sdig pa sogs/ ||4.34||

btson ni ji srid ma btang ba/
de yi bar du 'dreg mkhan dang /
khrus dang bza' dang btung ba dang /
sman dang ldan pas bde bar bgyi/ ||4.35||

snod min pa yi bu dag la/
snod du rung bar bya 'dod ltar/
snying rje yis ni tshar gcad bya'i/
sdang bas ma yin nor phyir min/ ||4.36||

rab sdang gsod par byed pa'i mi/
brtags te legs par shes bgyis nas/
mi bsad gnod par mi bgyis par/
yul nas bskrad pa dag tu mdzod/ ||4.37||

rang dbang yod par yul kun yang /
bya ma rta yi spyan gyis gzigs/
rtag tu bag yod dran ldan pas/
chos dang mthun pa'i don mdzod cig ||4.38||

yon tan gnas la bdag nyid kyis/
rab sbyin bkur sti rim gro dag

rgya che rjes su mthun sbyar zhing /
lhag ma rnams la'ang ci rigs bgyi/ ||4.39||

rgyal po'i ljon shing bzod grib can/
bkur sti'i me tog rgyas gyur cing /
rab sbyin 'bras bu che ldan la/
dmangs kyi bya rnams bsten par 'gyur/ ||4.40||

rgyal po gtong ba'i ngang tshul can/
brjid dang ldan na dga' 'gyur te/
sug smel na le sham rtsub pa'i/
sha kha ra yi la du bzhin/ ||4.41||*

de ltar rigs pas spyad na ni/
khyod kyi rgyal srid 'grongs mi 'gyur/
rigs pa ma yin mi 'gyur zhing /
chos min ma yin chos su 'gyur/ ||4.42||*

rgyal srid 'jig rten pha rol nas/
bsnams te ma byon bsnams mi 'gyur/
chos kyis rnyed pas de'i slad du/
chos min khyod kyis bgyi mi rigs/ ||4.43||

'tshog chas zong ni rgyal srid kyis/
sdug bsngal 'tshog chas brgyud pa dag
ci nas bsgrub par mi 'gyur bar/
rgyal po de ltar nan tan mdzod/ ||4.44||

'tshog chas zong ni rgyal srid kyis/
rgyal srid 'tshog chas brgyud pa dag
rgyal po ci nas mnyes 'gyur ba/
de lta bur ni nan tan mdzod/ ||4.45||*

gling bzhi pa yi sa thob kyang /
'khor los sgyur ba'i bde ba ni/
lus kyi dag dang sems kyi ste/
'di gnyis kho nar zad par 'dod/ ||4.46||

lus kyi tshor ba bde ba ni/
sdug bsnal phyir ni bcos pa tsam/
sems kyi 'du shes rang bzhin te/
rtog pas byas pa kho nar zad/ ||4.47||

'jig rten bde ba'i bdog pa kun/
sdug bsngal phyir ni bcos tsam dang /
rtog pa tsam nyid yin de'i phyir/
de ni don du don med do/ ||4.48||

gling dang yul dang gnas dang khyim/
phyogs dang stan dang gos rnams dang /
mal cha bza' btung glang po rta/
bud med spyad bya re rer zad/ ||4.49||*

gang tshe gang la sems 'jug pa/
de tshe de yis bde zhes grag
lhag ma yid la mi byed pas/
de tshe don du don med nyid/ ||4.50||

mig la sogs pa'i dbang po lngas/
yul lnga 'dzin tshe gang gi phyir/
rtog par mi byed de yi phyir/
de tshe de la bde ba med/ ||4.51||

gang tshe yul ni gang dang gang /
dbang po gang gis shes gyur pa/

de tshe lhag mas lhag ma min/
gang phyir de tshe don med nyid/ ||4.52||

dbang po yis ni dmigs gyur pa/
'das pa'i yul gyi rnam pa la/
yid kyis dmigs nas rtog pa na/
bde'o snyam du rlom par byed/ ||4.53||

'di na dbang po gcig gis ni/
don gcig shes pa gang yin pa/
de yang don med par don med/
don yang de med par don med/ ||4.54||

ji ltar pha dang ma dag la/
brten nas bu ni 'byung bshad pa/
de bzhin mig dang gzugs brten nas/
rnam par shes pa 'byung bar bshad/ ||4.55||

yul ni 'das dang ma 'ongs rnams/
dbang po dang bcas don med la/
de gnyis las tha dad med phyir/
gang dag da ltar yang don med/ ||4.56||

ji ltar mig ni 'khrul ba yis/
mgal me'i 'khor lo 'dzin byed pa/
de bzhin dbang po rnams kyis ni/
da lta'i yul dag 'dzin par byed/ ||4.57||

dbang po rnams dang dbang don rnams/
'byung ba rnams kyi rang bzhin 'dod/
'byung ba so sor don med pas/
'di dag don du don med do/ ||4.58||

'byung rnams so sor tha dad na/
bud shing med pa'i mer thal 'gyur/
'dus na mtshan nyid med 'gyur te/
lhag ma la yang de ltar nges/ ||4.59||

de ltar 'byung rnams rnam gnyis su'ang /
don med pas na 'dus don med/
'dus pa don med nyid kyi phyir/
gzugs kyang don du don med do/ ||4.60||

rnam shes tshor dang 'du shes dang /
'du byed rnams kyang thams cad du/
so sor bdag nyid don med phyir/
dam pa'i don du don med do/ ||4.61||

ji ltar sdug bsngal phyir bcos la/
don du bde bar nga rgyal byed/
de bzhin bde 'joms 'byung ba la/
sdug bsngal du yang nga rgyal byed/ ||4.62||

de ltar ngo bo nyid med phyir/
bde dang phrad pa'i sred pa dang /
sdug bsngal bral ba'i sred pa spong /
de phyir de ltar mthong ba grol/ ||4.63||

gang gis mthong bar 'gyur zhe na/
tha snyad du ni sems brjod de/
sems byung med par sems mi 'byung /
don med lhan cig mi 'dod do/ ||4.64||*

de ltar yang dag ji bzhin du/
'gro ba don med shes nas ni/

rgyu med pa yi me bzhin du/
gnas med len med mya ngan 'da'/ ||4.65||

de ltar byang chub sems dpas kyang /
mthong nas byang chub nges par 'dod/
de ni snying rje 'ba' zhig gis/
byang chub bar du srid mtshams sbyor/ ||4.66||

de bzhin gshegs pas theg chen las/
byang chub sems pa'i tshogs bstan na/
de la kun tu rmongs pa dang /
rab tu sdang bas smod par byed/ ||4.67||

yon tan skyon dag mi shes pa'am/
yon tan skyon du 'du shes pa'am/
yang na yon tan sdang ba zhig
theg pa che la smod byed grang / ||4.68||

gzhan la gnod pa skyon dang ni/
gzhan la phan pa yon tan du/
shes nas theg pa chen po la/
smod byed yon tan sdang zhes brjod/ ||4.69||

rang gi don la mi lta phyir/
gzhan don ro gcig dga' ba gang /
yon tan 'byung gnas theg chen te/
des na des sdang bsregs par 'gyur/ ||4.70||*

dad pa can ni bzung nyes pas/
cig shos sdang zhing khros pa yis/
dad pa can yang bsregs bshad na/
sdang bas phyir phyogs smos ci dgos/ ||4.71||

dug gis dug ni bsal bya bar/
ji ltar sman dpyad las bshad bzhin/
sdug bsngal gyis kyang mi phan pa/
bsal bar bya ba ci zhig 'gal/ ||4.72||

chos rnams sngon du yid 'gro zhing /
yid ni gtso bo zhes grags pas/
sdug bsngal gyis kyang phan yid kyis/
phan par byed pa cis mi phan/ ||4.73||

mi bde'ang phyis rjes phan 'gyur ba/
bya na bdag dang gzhan dag la/
bde phan lta zhig ci smos te/
chos 'di gna' yi lugs yin no/ ||4.74||

gal te bde chung yongs btang bas/
bde ba rgya chen mthong 'gyur na/
brtan pas bde chen yang gzigs la/
bde ba chung ngu btang bar mdzod/ ||4.75||

gal te de yang mi bzod na/
des na sman pa la sogs pa/
mi zhim sman ni sbyin byed pa/
bcom 'gyur 'di ni rtad ma yin/ ||4.76||

gnod par 'gyur ba gang yin de/
la lar mkhas pas phan par mthong /
spyir btang dmigs kyis bsal ba dag
bstan bcos kun la rab tu bsngags/ ||4.77||

theg pa chen po gang zhig las/
snying rje sngon btang spyod pa dang /

ye shes dri ma med bshad pa/
sems yod su zhig de la smod/ ||4.78||

shin tu rgya che rab zab la/
sgyid lug bdag nyid ma sbyangs pas/
bdag gzhan dgra rnams rmongs pa yis/
'di na theg pa che la smod/ ||4.79||

sbyin dang tshul khrims bzod brtson 'grus/
bsam gtan shes rab snying rje'i bdag
theg chen yin na de yi phyir/
'di la nyes bshad ci zhig yod/ ||4.80||

tshul khrims sbyin pas gzhan gyi don/
brtson 'grus bzod pas bdag nyid kyi/
bsam gtan shes rab thar pa'i rgyu/
theg chen don ni bsdus pa yin/ ||4.81||

bdag dang gzhan phan thar pa'i don/
mdor na sangs rgyas bstan de dag
pha rol phyin drug khongs na yod/
de bas 'di ni sangs rgyas bka'/ ||4.82||

byang chub lam chen bsod nams dang /
yes shes rang bzhin sangs rgyas kyis/
gang las bstan pa'i theg chen de/
mi shes ldongs rnams mi bzod do/ ||4.83||

yon tan mkha' ltar bsam yas pas/
rgyal ba'i yon tan bsam yas gsungs/
gang phyir sangs rgyas bdag nyid che/
theg chen las bshad 'dir bzod gyis/ ||4.84||

'phags pa shā ra dwa ti'i bus/
tshul khrims tsam yang ma shes pas/
des na sangs rgyas bdag nyid che/
de bsam yas par cis ma bzod/ ||4.85||

theg pa che las skye med bstan/
gzhan gyi zad pa stong pa nyid/
zad dang mi skye don du ni/
gcig pas de phyir bzod par gyis/ ||4.86||

stong nyid sangs rgyas che bdag nyid/
de ltar rigs pas rjes bltas na/
theg chen cig shos las gsungs pa/
mkhas pa rnams la cis mi mnyam/ ||4.87||

de bzhin gshegs dgongs gsungs pa rnams/
shes par sla min de yi phyir/
theg gcig theg pa gsum gsungs pas/
btang snyoms kyis ni bdag bsrung bya/ ||4.88||

btang snyoms kyis ni sdig mi 'gyur/
sdang bas sdig 'gyur dger mi 'gyur/
de bas theg chen zhe sdang ba/
bdag legs 'dod pas byar mi rigs/ ||4.89||

nyan thos theg pa de las ni/
byang chub sems dpa'i smon lam dang /
spyod pa yongs bsngo ma bshad des/
byang chub sems dpar ga la 'gyur/ ||4.90||

byang chub sems dpa'i byang chub phyir/
rten rnams sangs rgyas kyis ma bshad/

don 'di la ni rgyal ba las/
lhag pa'i tshad ma gzhan su yod/ ||4.91||

rten dang 'phags pa'i bden don dang /
byang chub phyogs mthun ldan pa yi/
lam ni nyan thos thun mong las/
sangs rgyas 'bras bu gang gis lhag ||4.92||

byang chub spyod la gnas pa'i don/
mdo sde las ni bka' ma stsal/
theg pa che las bka' stsal pas/
de phyir mkhas pa rnams kyis zung / ||4.93||

brda sprod pa dag ji lta bur/
yi ge'i phyi mo'ang klog 'jug ltar/
de bzhin sangs rgyas gdul bya la/
ji tsam bzod pa'i chos ston to/ ||4.94||

kha cig la ni sdig pa'i las/
rnam par bzlog phyir chos ston te/
kha cig bsod nams 'grub bya'i phyir/
kha cig la ni gnyis brten pa/ ||4.95||

kha cig la ni gnyis mi brten/
zab mo'i khu 'phrig can 'jigs pa/
stong nyid snying rje'i snying po can/
byang chub sgrub pa kha cig la/ ||4.96||

de ltar mkhas pas theg chen la/
khong khro ba ni zad bya zhing /
rdzogs pa'i byang chub 'grub bya'i phyir/
lhag par rab tu dang bar bya/ ||4.97||

theg pa che la rab dang zhing /
de las bshad pa spyad pa yis/
bla med byang chub thob 'gyur zhing /
bde ba kun kyang zhar la 'grub/ ||4.98||

der ni sbyin dang tshul khrims dang /
bzod pa'i chos ni khyad par du/
khyim pa la bshad snying rje yi/
snying po can de brtan goms mdzod/ ||4.99||*

'on te 'jig rten mi bsrun phyir/
chos kyi rgyal srid bgyid dka' na/
des na chos dang grags don du/
khyod kyis rab byung thob mdzad rigs/ ||4.100||

rin po che'i phreng ba las rgyal po'i tshul bstan pa ste le'u bzhi pa'o/

Chapter 5

de nas rab tu byung ba yis/
dang por bslab la rab gus bya/
so sor thar pa 'dul bcas dang /
mang thos don gtan dbab la bsgrim/ ||5.1||

de nas nyes pa phran tshegs shes/
bya ba'i gzhi rnams spang bar bya/
lnga bcu rtsa bdun bsgrags pa rnams/
'bad de nges par rtogs par bya/ ||5.2||*

khro ba sems kyi 'khrugs pa ste/
de dang rjes 'brel khon du 'dzin/
'chab pa sdig pa 'chab pa ste/
'tshig pa sdig la zhen pa 'o/ ||5.3||

g.yo ni shin tu slu ba ste/
sgyu ni sems rgyud gya gyu la/
phrag dog gzhan gyi yon tan gdung /
ser sna gtong bas 'jigs pa nyid/ ||5.4||

ngo tsha med dang khrel med pa/
rang dang gzhan la mi 'dzem pa'o/
khengs pa 'dud par mi byed pa/
nyes rtsom khros pas bslad pa'o/ ||5.5||

rgyags pa dregs pa bag med pa/
dge ba rnams la mi sbyor ba'o/
nga rgyal rnam pa bdun yin te/
de ni rab tu phye ste bshad/ ||5.6||

de la mngon par rlom byed pa/
dman pas dman zhing mnyam dang mnyam/
dman pa bas ni lhag pa'am mnyam /
bdag nyid nga rgyal zhes pa 'o/ ||5.7||

dman gang bdag nyid khyad 'phags dang /
mnyam par rlom pa gang yin de/
lhag pa'i nga rgyal khyad 'phags pas/
khyad par 'phags par rlom pa gang / ||5.8||

shin tu mtho bas mtho snyam pa/
nga rgyal las kyang nga rgyal te/
'bras kyi steng du phol mig dag
byung ba bzhin du thu ba yin/ ||5.9||

nye bar len pa zhes bya ba/
phung po lnga po de dag la/
rmongs pas nga snyam 'dzin pa gang /
de ni nga'o snyam par bshad/ ||5.10||*

'bras ma thob par thob snyam pa/
gang yin mngon pa'i nga rgyal te/
sdig las byed la bstod pa ni/
mkhas pas log pa'i nga rgyal rtogs/ ||5.11||

bdag dgos med pa nyid do zhes/
bdag nyid smod pa gang yin de/
dman pa'i nga rgyal zhes bya ste/
de dag mdor bdun bshad pa'o/ ||5.12||

tshul 'chos rnyed dang bkur sti'i phyir/
dbang po sdom par byed pa ste/

kha gsag rnyed dang bkur sti'i phyir/
tshig 'jam sngar ni smra ba 'o/ ||5.13||

gzhogs slong de ni thob bya'i phyir/
gzhan gyi rdzas la bsngags byed pa'o/
thob kyis 'jal ba rnyed pa'i phyir/
mngon sum gzhan la smod byed pa/ ||5.14||

rnyed pas rnyed pa rnams 'dod pa/
sngar thob pa la bsngags byed pa'o/
skyon zlos gzhan gyi 'khrul gyur pa/
de dang de ni gang zlos pa'o/ ||5.15||

spungs med so sor ma brtags par/
nad las gyur pa'i slong ba'am/
bdag gi yo byad ngan pa la/
chags pa le lo can gyi yin/ ||5.16||*

tha dad 'du shes 'du shes gang /
chags sdang mun gyis bsgribs pa 'o/
yid la mi byed gang yin de/
sems la lta ba med par bshad/ ||5.17||

mthun par bya ba rnams la ni/
le los bkur sti nyams pa gang /
bla mar bcom ldan tshul min te/
skye bo ngan pa yin par 'dod/ ||5.18||

zhen pa kun nas dkris pa chung /
'dod pa'i 'dod chags las byung ba'o/
yongs zhen 'dod pa las byung ba'i/
kun nas dkris pa che rab yin/ ||5.19||*

chags pa rang gi rdzas la ni/
chags pa'i 'dod chags ldan pa'i yid/
gzhan gyi rdzas la zhen pa ni/
mi rigs chags pa zhes bya 'o/ ||5.20||

spang bya bud med chags bstod pa/
chos ma yin pa'i 'dod chags so/
sdig 'dod yon tan med bzhin du/
yon tan ldan par tshul 'chos pa'o/ ||5.21||*

'dod chen shin tu brkam pa ste/
chog shes dpal las 'da' ba 'o/
thob 'dod bdag nyid ci nas kyang /
yon tan yang dag ldan shes 'dod/ ||5.22||

mi bzod gnod pa byed pa dang /
sdug bsngal dag kyang mi bzod pa'o/
tshul med slob dpon bla ma yi/
bya ba rnams la ma gus pa'o/ ||5.23||

bka' blo bde ba ma yin gang /
chos mthun tshig smras ma gus pa'o/
nye du dang 'brel rnam rtog ni/
nye du la byams chags pa 'o/ ||5.24||

de bzhin yul sred de don du/
de yi yon tan brjod pa 'o/
de bzhin mi 'chi rtogs pa gang /
'chi ba'i 'jigs pas mi dogs pa'o/ ||5.25||

rjes rnam rig dang ldan rtog ni/
bdag nyid ci nas gzhan dag gi

yon tan bdog pa'i rnam pa yis/
bla mar byed par 'gyur snyam pa'o/ ||5.26||

gzhan rjes chags dang ldan pa yi/
rnam rtog gang yin gzhan dag la/
chags dang gnod sems reg pa yis/
phan dang mi phan rnam sems pa'o/ ||5.27||

mi dga' brtan pa med pa yi/
phrad 'dod brnyogs pa'i yid yin no/
snyoms pa brtson pa med pa'i lus/
sgyid lug las byung le lo yin/ ||5.28||*

'gyur ba nyon mongs dbang gis ni/
lus dang kha dog 'gyur ba 'o/
zas mi 'dod pa bza' drags pas/
lus mi bde ba yin par bshad/ ||5.29||

sems ni shin tu dma' ba nyid/
sems zhum yin pa nyid du bstan/
'dod 'dun yon tan lnga dag la/
'dod pa don du gnyer ba nyid/ ||5.30||

gnod sems bdag dang grogs dang dgra'i/
phyogs la dus gsum don min pa/
dogs pa'i gzhan la gnod pa'i sems/
rgyu dgu las ni byung ba yin/ ||5.31||

lus sems lci phyir las bral ba/
gang yin pa ni rmugs pa'o/
gnyid ni gnyid nyid rgod pa ni/
lus sems rab tu ma zhi ba'o/ ||5.32||

'gyod pa ngan par byas la 'gyod/
phyis gdung ba las byung ba'o/
bden dang dkon mchog gsum sogs la/
blo rnam gnyis ni the tshom mo/ ||5.33||

de dag byang chub sems dpas spang /
sdom brtson can gyis lhag par spang /
nyes pa de rnams dang bral ba/
yon tan rnams la bde blag bsten/ ||5.34||

de la byang chub sems dpa' yi/
yon tan mdor bsten bya ba ni/
sbyin dang tshul khrims bzod brtson 'grus/
bsam gtan shes rab snying brtse sogs/ ||5.35||

sbyin pa rang nor yongs gtong ba/
tshul khrims gzhan phan bya ba'o/
bzod pa khro ba spangs pa ste/
brtson 'grus dge ba yongs 'dzin pa'o/ ||5.36||

bsam gtan rtse gcig nyon mongs med/
shes rab bden don gtan la 'bebs/
snying brtse sems can thams cad la/
snying rje ro gcig blo gros so/ ||5.37||

sbyin pas longs spyod khrims kyis bde/
bzod pas mdangs ldan brtson pas brjid/
bsam gtan gyis zhi blo yis grol/
snying brtse bas ni don kun 'grub/ ||5.38||

bdun po 'di dag ma lus par/
cig car pha rol phyin pa yis/

ye shes bsam gyis mi khyab yul/
'jig rten mgon po nyid thob 'gyur/ ||5.39||

ji ltar nyan thos theg pa la/
nyan thos sa ni brgyad bshad pa/
de bzhin theg pa chen po la/
byang chub sems dpa'i sa bcu 'o/ ||5.40||

de dag dang por rab dga' ba/
byang chub sems dpa' dga' byed phyir/
kun du sbyor ba gsum spangs shing /
de bzhin gshegs pa'i rigs skyes phyir/ ||5.41||

de yi rnam par smin pas ni/
sbyin pa'i pha rol phyin mchog 'gyur/
'jig rten khams ni brgya g.yo zhing /
'dzam gling dbang phyug chen por 'gyur/ ||5.42||

gnyis pa dri ma med ces bya/
lus dang ngag dang sems kyi las/
bcu char dri ma med pa'i phyir/
ngang gis de dag la gnas phyir/ ||5.43||

de yi rnam par smin pas ni/
tshul khrims pha rol phyin mchog 'gyur/
dpal ldan rin chen bdun gyi bdag
'gro phan 'khor los sgyur bar 'gyur/ ||5.44||

de yi rnam par smin pas ni/
gling bzhi'i dbang phyug rgyal por 'gyur/
sems can rnams kyi 'chal ba'i khrims/
spong bar byed la mkhas par 'gyur/ ||5.44(a)||*

Note that from this point to verse 91, Samten's verse numbering is +1 relative to ours.

sa gsum pa ni 'od byed pa/
ye shes zhi ba'i 'od 'byung phyir/
bsam gtan mngon shes skye ba dang /
'dod chags zhe sdang yongs zad phyir/ ||5.45||

de yi rnam par smin pas ni/
bzod dang brtson 'grus lhag par spyod/
lha yi dbang chen mkhas pa ste/
'dod pa'i 'dod chags zlog pa yin/ ||5.46||

bzhi pa 'od 'phro can zhes bya/
yang dag ye shes 'od 'byung phyir/
byang chub phyogs mthun ma lus pa/
khyad par du ni bsgoms pa'i phyir/ ||5.47||

de yi rnam par smin pas ni/
rab 'thab bral gnas lha rgyal 'gyur/
'jig tshogs lta ba rab byung ba/
kun nas 'joms byed mkhas pa yin/ ||5.48||

lnga pa shin tu sbyang dka' bdud/
kun gyis shin tu thub dka'i phyir/
'phags pa'i bden sogs phra mo'i don/
shes la mkhas pa 'byung ba'i phyir/ ||5.49||

de yi rnam par smin pas ni/
dga' ldan gnas kyi lha rgyal 'gyur/
mu stegs byed pa thams cad kyi/
nyon mongs lta gnas zlog byed pa'o/ ||5.50||

drug pa mngon phyogs zhes bya ste/
sangs rgyas chos la mngon phyogs phyir/
zhi gnas lhag mthong goms pa yis/
'gog pa thob pas rgyas pa'i phyir/ ||5.51||

de yi rnam par smin pas ni/
lha yi rgyal po rab 'phrul 'gyur/
nyan thos rnams kyis mi 'phrogs pa/
lhag pa'i nga rgyal can zhi byed/ ||5.52||

bdun pa ring du song ba ste/
grangs ni ring du song ldan phyir/
gang phyir skad cig skad cig la/
der ni 'gog la snyoms par 'jug ||5.53||

de yi rnam par smin pas ni/
dbang sgyur lha yi bdag por 'gyur/
'phags pa'i bden mngon rtogs shes pa'i/
slob dpon khyu mchog chen por 'gyur/ ||5.54||

de bzhin brgyad pa gzhon nu'i sa/
mi g.yo ba ste mi rtog phyir/
mi g.yo de bzhin lus dang ni/
ngag sems spyod yul bsam mi khyab/ ||5.55||

de yi rnam par smin pas ni/
stong gi bdag po'i tshangs par 'gyur/
dgra bcom rang sangs rgyas sogs kyis/
don gtan 'bebs la 'phrogs pa med/ ||5.56||

sa dgu pa ni legs pa yi/
blo gros zhes bya rgyal tshab bzhin/

gang phyir so sor yang dag rig
thob pas 'di la blo gros bzang / ||5.57||

de yi rnam par smin pas ni/
stong gnyis bdag po tshangs par 'gyur/
sems can bsam pa dris pa la/
dgra bcom sogs kyis 'phrogs pa med/ ||5.58||

bcu pa chos kyi sprin yin te/
dam pa chos kyi char 'bebs phyir/
byang chub sems dpa' sangs rgyas kyis/
'od zer dag gis dbang bskur phyir/ ||5.59||

de yi rnam par smin pas ni/
gnas gtsang lha yi bdag por 'gyur/
bsam yas ye shes yul gyi bdag
dbang phyug chen po mchog yin no/ ||5.60||

de ltar bcu po de dag ni/
byang chub sems dpa'i sa bcur bsgrags/
sangs rgyas rnams kyi sa gzhan te/
rnam pa kun du gzhal yas par/ ||5.61||

rgya che de ni stobs bcu dang /
ldan pa yin pa tsam zhig brjod/
de yi stobs ni re re yang /
'gro ba kun bzhin dpag tu med/ ||5.62||

sangs rgyas rnams kyi tshad med nyid/
phyogs rnams kun gyi nam mkha' dang /
sa chu me rlung ji lta ba/
de tsam zhig tu brjod pa bas/ ||5.63||*

gal te rgyu ni de tsam du/
tshad med nyid du ma mthong na/
sangs rgyas rnams kyi tshad med pa/
de la yid ches mi 'gyur bas/ ||5.64||

de phyir sku gzugs mchod rten gyi/
spyan snga'am yang na gzhan du'ang rung /
tshigs su bcad pa nyi shu 'di/
nyin gcig bzhin yang dus gsum brjod/ ||5.65||

sangs rgyas chos dang dge 'dun dang /
byang chub sems dpa' rnams la yang /
rnam kun btud de skyabs mchis nas/
mchod 'os rnams la phyag 'tshal lo/ ||5.66||

sdig pa rnams las ldog bgyi zhing /
bsod nams thams cad yongs su gzung /
lus can kun gyi bsod nams dag
kun la rjes su yi rang ngo / ||5.67||

bdag ni spyi btud thal sbyar te/
chos kyi 'khor lo bskor slad dang /
'gro gnas bar du bzhugs slad du/
rdzogs pa'i sangs rgyas rnams la gsol/ ||5.68||

de ltar bgyis pa'i bsod nams dang /
bdag gis bgyis dang ma bgyis gang /
des ni sems can thams cad kyang /
bla med byang chub sems ldan shog ||5.69||

sems can thams cad dri med dbang /
yongs rdzogs mi khom kun 'das shing /
spyod pa rang dbang yod pa dang /
'tsho ba bzang dang ldan par shog ||5.70||

lus can dag ni thams cad kyang /
lag na rin chen nyid ldan zhing /
yo byad thams cad mtha' yas pa/
'khor ba srid du mi zad shog ||5.71||

bud med thams cad dus kun du/
skyes mchog nyid du 'gyur bar shog
lus can thams cad rig pa dang /
rkang par ldan pa nyid du shog ||5.72||

lus can kha dog ldan pa dang /
gzugs bzang gzi brjid che ba dang /
blta na sdug cing nad med dang /
stobs can tshe dang ldan par shog ||5.73||

thams cad thabs la mkhas gyur te/
sdug bsngal kun las thar pa dang /
dkon mchog gsum la gzhol ba dang /
sangs rgyas chos nor che ldan shog ||5.74||

byams dang snying rje dga' ba dang /
nyon mongs btang snyoms gnas pa dang /
sbyin dang tshul khrims bzod brtson 'grus/
bsam gtan shes rab kyis brgyan cing / ||5.75||

tshogs rnams thams cad yongs rdzogs te/
mtshan dang dpe byad gsal ba dang /
bsam gyis mi khyab sa bcu dag
rgyun mi 'chad par bgrod par shog ||5.76||

bdag kyang yon tan de dag dang /
gzhan kun gyis kyang rnam brgyan te/

nyes pa kun las grol ba dang /
sems can kun mchog byams pa dang / ||5.77||

sems can kun yid re ba yi/
dge ba thams cad rdzogs bgyid cing /
rtag tu lus can thams cad kyi/
sdug bsngal sel bar bgyid par shog ||5.78||

'jig rten kun na skye bo gang /
su dag 'jigs pas skyo ba rnams/
bdag gi ming tsam thos pas kyang /
shin tu 'jigs pa med par shog ||5.79||

bdag ni mthong dang dran pa dang /
ming tsam thos pas skye bo rnams/
rab dang 'khrug med rnal ma dang /
rdzogs pa'i byang chub nges pa dang / ||5.80||

tshe rabs kun du rjes 'brang ba'i/
mngon shes lnga po thob par shog
sems can kun la rnam kun du/
rtag tu phan bde bgyid par shog ||5.81||

'jig rten kun na skye bo gang /
sdig pa byed par 'dod gyur pa/
de dag thams cad gnod med par/
rtag tu cig car zlog gyur cig ||5.82||

sa dang chu dang me dang rlung /
sman dang dgon pa'i shing bzhin du/
rtag tu sems can thams cad kyis/
rang dgar dgag med spyod par shog ||5.83||

sems can rnams la srog bzhin phangs/
bdag las de dag ches phangs shog
bdag la de dag sdig smin cing /
bdag dge ma lus der smin shog ||5.84||

ji srid sems can 'ga' zhig kyang /
gang du ma grol de srid du/
de phyir bla na med pa yi/
byang chub thob kyang gnas gyur cig ||5.85||

de ltar brjod pa'i bsod nams gang /
gal te de ni gzugs can gyur/
gang gā'i bye ma snyed kyi ni/
'jig rten khams su shong mi 'gyur/ ||5.86||

de ni bcom ldan 'das kyis gsungs/
gtan tshigs kyang ni 'di la snang /
sems can khams ni tshad med la/
phan 'dod de ni de 'dra'o/ ||5.87||

de ltar bdag gis khyod la ni/
mdor bsdus chos bshad gang yin de/
khyod la ji ltar rtag tu sku/
phangs pa bzhin du phangs par mdzod/ ||5.88||

gang la chos de phangs gyur pa/
de la don du bdag lus phangs/
phangs la phan pa bya dgos na/
de ni chos kyis byed par 'gyur/ ||5.89||

de bas chos ni bdag bzhin bsten/
chos bzhin du ni sgrub pa dang /

sgrub pa bzhin du shes rab dang /
shes rab bzhin du mkhas pa bsten/ ||5.90||

gtsang zhing byams la blo ldan pa/
phebs pas phan pa smra ba la/
gang zhig bdag ngan dogs byed pa/
de ni rang don chud kyang gson/ ||5.91||

Note that from this point until the end of the chapter, Samten's verse numbering is +2 relative to ours.

gtsang zhing byams la blo ldan pa/
spobs la phan par smra ba la/
bdag ni mgon dang bcas 'gyur zhes/
mi dbang bdag thul thugs dam mdzod/ ||5.91(a)||

dge ba'i bshes gnyen de dag gi
mtshan nyid mdor bsdus mkhyen par mdzod/
chog shes snying rje tshul khrims ldan/
nyon mongs sel ba'i shes rab can/ ||5.92||

de dag gis ni khyod bstan na/
khyod kyis mkhyen gyis gus par mdzod/
lugs ni phun sum tshogs pa 'dis/
grub pa yi ni mchog thob 'gyur/ ||5.93||

bden dang sems can 'jam smra zhing /
bde ba'i ngang tshul bsnyen dka' ba/
tshul ldan khyad du gsod mi 'dod/
rang dbang legs par smra bar mdzod/ ||5.94||

legs btul bag la nyal gtong dang /
brjid bag ldan zhing sems zhi ba/

rgod pa med cing mtha' mi ring /
g.yo ba med dang des par mdzod/ ||5.95||

zla ba nya bzhin des pa dang /
ston gyi nyi bzhin gzi ldan dang /
rgya mtsho bzhin du zab pa dang /
ri rab bzhin du chos brtan mdzod/ ||5.96||

nyes pa kun las rnam grol zhing /
yon tan kun gyis brgyan gyur te/
sems can kun gyi nyer 'tsho dang /
thams cad mkhyen pa nyid du mdzod/ ||5.97||

chos 'di rgyal po 'ba' zhig la/
bstan pa kho nar ma bas kyi/
sems can gzhan la'ang ci rigs par/
phan par 'dod pas bstan pa lags/ ||5.98||

bdag dang gzhan rnams yang dag par/
rdzogs pa'i sangs rgyas 'grub bgyi slad/
rgyal po gtam du bgyi ba ni/
gdugs re zhing yang bsam pa'i rigs/ ||5.99||

tshul khrims skye bo bla ma mchog bkur bzod dang de bzhin phrag dog med/
ser sna dang bral re ba med par byas nas gzhan don nor can dang /
phongs par gyur la phan byed mchog dang mchog min yongs gzung dor ba dang /
dam chos yongs bzung byang chub phyir don gnyer ba rnams kyis rtag tu bya/ ||5.100||

rin po che'i phreng ba las byang chub sems dpa'i spyod pa bstan pa'i le'u ste lnga pa'o/

Text-Critical Notes

These notes are intended for readers of the original languages. Affected verses are marked with an asterisk in the working editions. For details of our philological approach, see the introduction to the working editions. In brief, the Sanskrit is drawn primarily from Hahn's edition (1982), which itself draws on Tucci's edition (1934 and 1936a) and Dietz's work on the fifth chapter (1980), along with Hahn's later emendations (1987) of his own Sanskrit edition. A few additional verses have been recovered from other sources, as indicated in the notes and in the introduction to the working editions. The Tibetan edition relies on Samten's work (1990), with attention to Hahn's edition (1982) and subsequent work (1988). The procedures that guided our editorial choices—which sometimes do not agree with previous work by Hahn, Samten, or others—are explained in the introduction to the working editions. These notes provide the details of our choices when these deviate from Hahn and/or Samten. For readers of only Tibetan, please note that we have prioritized the Sanskrit text in our translation and there are some cases where the Tibetan may not match the English translation.

Chapter 1

1.3a — Read *dharmo 'bhyudayo* for *dharmābhyudayo* (Hahn 1987, 89). Read *dang por mngon par mtho ba'i chos* in place of Samten's *dang por mngon par mtho ba'i ba'i chos* (11), which is clearly a typographical error.

1.12d — Read *gokaṇṭaka* for *godaṇḍaka*, following Okada's suggestion (1990, 157n20).

1.13c — Read *nyon mongs* with Hahn (1982, 7) for *nyid mongs*, an obvious typographical error in Samten (26).

1.18d — Read *prāg ca* for *prāk tu* (Hahn 1987, 89).

1.20c — Read *alobhamohadveṣāś ca* for *alobhāmohādveṣaś ca* (Hahn 1987, 84).

1.22c — Read *manasā kāyena vācā* for *manasā karmaṇā vācā* based on the Tibetan *yid dang lus dang ngag gis ni*, confirmed by Ajitamitra (Samten, 35).

1.24b — Read *brāhmādyaṃ* for *brahmādyaṃ* (Hahn 1987, 90).

1.25c — Read *aśrutavatām* for *aśrutimatām* (Hahn 1987, 90).

1.31cd — Read *caivan na* for *caiva na* (Hahn 1987, 90).

1.35ab — Read *yāvad asmāt* for *yāvad asti* (Hahn 1987, 90); confirmed by Ajitamitra, *de las* (Samten, 44). Conforming to Ajitamitra, we also emend the Tibetan (1.35b) to *de las ngar 'dzin* for *de la ngar 'dzin* on the basis of the frequent conflation of *la* and *las* in cursive scripts.

1.39b — Read *śrutvemam* for *śrutvaivam* (Hahn 1987, 84); confirmed by the Tibetan *chos 'di thos nas*.

1.47bcd — Samten (54) shows that the extant Tibetan versions of the second foot of this verse, which reads *rgyu min don du rgyu med do*, are almost certainly corrupt. He emends the verse as follows: *sngar skyes pa dang lhan cig skyes / rgyu ni don du rgyu min no*. This accords with the Sanskrit *hetur āhetuko 'rthataḥ* and with Ajitamitra's interpretation. In terms of the last two feet of the verse (*prajñapter apratītatvād utpatteś caiva tattvataḥ*), the extant Tibetan translations construe both *prajñapteḥ* and *tattvataḥ* as adverbial. However, this conforms poorly to the placement of *ca* in the verse, and it disagrees with Ajitamitra, who construes *prajñapter apratītatvād* as *tha snyad med pa'i phyir ro* (Samten, 55–56). Ajitamitra also makes it clear that, in accord with the natural reading of the Sanskrit, *apratītatvād* is to be construed twice: once with *prajñapteḥ* and once with *utpatteḥ*. He comments (56): *...skye ba ni 'byung ba'o / de yang rab tu ma grags pa'i phyir....* Thus, even though the natural reading of the Sanskrit conflicts with the extant Tibetan translations, we have followed that natural read-

ing in accord with Ajitamitra's interpretation. However, to make the most sense, *pratītatvād* must be interpreted as a play on words (*śleṣa*), such that it has a slightly different meaning when it is construed with *prajñapteḥ* than when it is construed with *utpatteḥ*. In the former case, it means "not popularly known"—that is, not widely accepted as a convention. In the latter case it means "not established." Both meanings are well attested for *pratīta*.

1.51b — We do not follow Hahn's emendation of *upāgataṃ* for *upāgataḥ* (Hahn 1987, 90). The problem is that *nirodhaṃ* in the phrase *nirodhaṃ cāprapañcotthaṃ yathābhūtyād upāgataṃ* [or *upāgataḥ*] must be read as accusative singular because it is masculine. The phrase thus cannot be read as a nominal sentence (i.e., "cessation...is accepted [*upāgataṃ*]") standing on its own. One option would be to introduce an *anuvṛtti* of *dṛṣṭvā* from the previous verse with the *nirodhaṃ* phrase as its accusative object, yielding a translation such as, "Having seen that cessation, which is not arisen from fabrication, is accepted because it accords with reality...." However, this loses some of the parallelism with the previous verse, which weakens the argument for an *anuvṛtti*. The parallelism here is that, having accepted something (either the fabrication-emergent world in 1.50 or cessation in 1.51), one does not thereby endorse either nonexistence (in 1.50) or existence (in 1.51). To preserve the strongest parallelism, it thus seems best to read *upāgataḥ* as the nominative agent of *upayāti*, and *nirodhaṃ* as the agent's accusative object, as in the locution *kāśīṃ gataḥ*, "one who has gone to Kāśī." The Tibetan translation is unfortunately muddled, as is evident from Samten's comments (59n1).

1.56c — Read *vāpi* for *cāpi* (Hahn 1987, 84); confirmed by the canonical Tibetan *yod pa'am med pa*.

1.58c — Read *tasmāt* for *mohāt* based on the Tibetan *de phyir*, as confirmed by Ajitamitra (Samten, 63).

1.63d — Read *evaṃ nu ko* for *evaṃ kuto* (Hahn 1987, 91).

1.68a — Hahn (1987, 91–92) notes that the reading *sarvathā bhāve* for *sarvathābhāvāt* has its merits but that in the end both readings are plausible. We keep Hahn's initial reading (1982, 28) since it corresponds to the Tibetan and is confirmed both by Ajitamitra (Samten, 74) and by Candrakīrti's citation in the *Prasannapadā* (La Vallée Poussin 1970, 546.3–4).

1.69b — Hahn in his corrections (1987, 91–92) states his preference for reading *ādir madhyaṃ ca kalpyatām* for *ādimadhyaṃ ca kalpyatām*. But we see no particularly good reason to make this change. This verse (with the reading

ādimadhyaṃ ca kalpyatām) is also cited in the *Prasannapadā* (La Vallée Poussin 1970, 546.5–6).

1.75d — Read *sarvadarśibhiḥ* for *tattvadarśibhiḥ* in accord with the canonical Tibetan *thams cad gzigs pa rnams kyis*, as confirmed by Ajitamitra (Samten, 82). Paul Harrison (personal communication) confirms this reading as corresponding with the Chinese, as also noted by Samten (81). Hahn (1987, 84) suggests *sattvadarśibhiḥ*, though the "Addenda and Corrigenda" insert to his 1982 edition proposes *sarvadarśibhiḥ*, as we would expect.

1.79c — Van der Kuijp (1985) discusses the transmission of this verse and the possibility raised by Hahn (1982, 33) that *rang gi yang* should read *rang gis kyang*. We follow Samten (84) in preserving the genitive. It is important to note, however, that the difference between these readings does not affect our English translation. We translate, "Others—the tīrthikas—and even some of our own / have not tasted it, for they fear the foundationless." While compatible with the instrumental reading, this translation is also compatible with the genitive reading, which likely represents a Sanskrit genitive construed both with the original Sanskrit for *'jigs pas* (such as *bhayāt*, possibly at the end of a compound) and then also with what was probably a past participle rendered in Tibetan as *myangs* (such as *anubhūta*).

1.87a — Read *'on te me 'di gzhan bdag med* with Zhöl instead of the canonical version, followed by Samten (90) and Hahn (1982, 35): *'on te me 'di grags yin na*. The Zhöl reading is supported by Ajitamitra (Samten, 90): *'on te me 'di bud shing med na mi dmigs pa'i phyir / logs shig tu rang gi ngo bo med na ji ltar thabs gang gis khyod kyi lhag ma gsum po rang bzhin te / ....*

1.87b — Read *khyod kyi* with Zhöl.

1.97 — The Sanskrit has been preserved in Abhayākaragupta's *Abhayapaddhati*, as pointed out by Harunaga Isaacson (1999, 56).

1.98 and 1.99 — The Sanskrit for verses 98 and 99 has been recovered from the *Prasannapadā* (La Vallée Poussin 1970, 188.18–19 and 413.11–12) and Haribhadra's *Abhisamayālaṃkārāloka* (Wogihara 1932, 66.16–17). We read *evābhāvaṃ tadā kuha* in line 3 along with the latter.

Colophon for chapter 1 — Read *prathamo nirdeśaḥ* instead of *prathamo paricchedaḥ* (Hahn 1987, 92).

Chapter 2

2.7cd — Our translation is based on the Sanskrit (Hahn 1982, 42), Ajitamitra's commentary (Samten, 107), and Samten's proposed emended Tibetan translation (107n1), which reads, *dus gsum skyes pa'i sems can mtha' / de las bye ba lhag par 'dod //*. Note also that the future-tense form *'byon 'gyur* must be used from the Zhöl in place of the canonical *byon gyur*. Samten (106) follows the Zhöl but does not note this change.

2.8ab — For the Tibetan, we follow the Zhöl version as preserved in Samten (107n2). The canonical Tibetan versions read *'jigs rten 'phel ba'i rgyu med la / zad pa dus gsum du srid na.*

2.22c — Read *saṃyagjñātenātra* for *saṃyagjñātena tu* (Hahn 1987, 92).

2.41cd — Samten (130n2) suggests that a translation following the Sanskrit would be: *gang dag phan pa myur byed pa / de dag bas kyang shin tu dkon //.*

2.46d — We follow the Sanskrit reconstruction by Tucci (1936a, 240), which was also accepted by Hahn (1982, 58).

2.50(a) — This verse is found in the canonical Tibetan translations and the Zhöl translation, and Ajitamitra comments on it. Phuntsang (2018, 71) reports that it is found in the Drepung Sanskrit manuscript; we do not know if it is in the Nepal manuscript because that portion is lost. Hahn (1982, 61) has argued that the verse is spurious, in part because it is missing in the Chinese. We mark this verse with an "a" because it would bring the chapter to more than a hundred verses.

2.54b — Emend Samten from *so sor mig gtsang* to *so sor mi gtsang* in accord with Hahn (1982, 61). Samten's reading appears to be a typographical error.

2.55 — Sanskrit recovered by Hahn from the *Prasannapadā* (La Vallée Poussin 1970, 460.13–14).

2.55d — Read *'dod pa* for *'dod can* in accord with Zhöl and the Sanskrit. See Samten (139n3).

2.56 — Sanskrit recovered by Hahn from the *Prasannapadā* (La Vallée Poussin 1970, 461.1–2).

2.71b — Read *'dzag pa ltar* following Zhöl in place of the reading in the canonical versions followed by Samten (145) and Hahn (1982, 66): *'jigs pa ltar.*

2.93a —Read *bden dang phra ma* following Zhöl in place of the reading in the canonical versions followed by Samten (155) and Hahn (1982, 70): *dbyen dang phra ma.*

Chapter 3

3.8(a) — This verse does not appear in the Chinese version, and Gyaltsab does not comment upon it. Nevertheless, since it appears in all the versions of the Tibetan canon, Samten has argued for its inclusion. For the specifics of his argument, see his introduction (21). We mark this verse with an "a" because it would bring the chapter to more than a hundred verses. The Zhöl offers a variant reading with five lines: *gtsug tor bsod nams bye ba dag / 'bum phrag brgya ni bsgres pa yis / grangs med brgya chen bcu po dag / sangs rgyas gsung gi sgra dbyangs ni / yan lag drug cu skyed pa'i mchog* / (Samten, 160n8).

3.26 — Sanskrit recovered from Candrakīrti's *Madhyamakāvatārabhāṣya* (Lasic, Li, and MacDonald 2022, 23).

3.39b — Following Zhöl and Hahn (1982, 79), read *bya ba dang*, deviating from Samten's *bya ba dag* (172).

3.68 — Deviating from Samten (183), we follow the canonical versions in accord with the Sanskrit fragment provided by Phutshang (2018, 76), *vādārthaṃ mānavarjanaṃ*.

Chapter 4

4.1c — Our translation follows the Sanskrit, which reads *tasmāt* in the third foot. The canonical Tibetan reads *gang phyir* (= *yasmāt*) in the first foot, but this makes little sense. The Zhöl adds two additional feet (Samten, 195n5; see also Hopkins 1998, 136) to yield a six-footed translation in which the term *de yi phyir* (= *tasmāt*) occurs in the fifth foot as follows: *gang phyir bzod dam mi bzod pa / shes par dka' bas rgyal po ni / chos min rigs pa min spyod kyang / rjes su 'tsho bas rgyal po la / phal cher bstod pa de yi phyir / sman dang mi sman mkhyen par dka' //*. This six-line translation appears to interpret the compound *kṣamākṣamam* as a *śleṣa* or play on words, whereby it would be taken to mean both "beneficial and not beneficial" (*sman dang mi sman*) as well as "tolerable or not" (*bzod dam mi bzod pa*). However, this interpretation—which is not supported by Ajitamitra—is implausible because the accusative *kṣamākṣamam* can only be read as the object of *vetti*, which is singular active voice, and it cannot be construed in any obvious way with the plural instrumental *anujīvibhiḥ*. This also means that the canonical *bzod dam mi bzod pa* is problematic. Drawing on both

the canonical version and the Zhöl, a hypothetical Tibetan translation conforming to the Sanskrit could read: *chos min rigs pa min spyod kyang / rgyal po rjes su 'tsho ba yis / phal cher bstod pa de yi phyir / sman dang mi sman mkhyen par bka' //*.

4.7b — Read *prāptārthāṃś* for *prāpyārthāṃś* in accord with the Tibetan *brnyes gyur nas*, which is a past construction that also accords with the meaning.

4.14b — Read *navasya vaśam āgatam* for *nṛpasya vaśam āgatam* in accord with the Tibetan *gsar pa yi ni*, as confirmed by Ajitamitra (202).

4.15 — Read *abhuktādattanaṣṭāt tu* for *abhuktādattanaṣṭatvād* (Hahn 1987, 94).

4.19c — Read *satyakṣamair* for *sarvakṣamair* in accord with the canonical Tibetan reading *bden bzod*, as confirmed by Ajitamitra (Samten, 203) and noted by Samten (203n4).

4.26d — Read *bka' stsol cig* for the typographical error *bka' scol cig* in Samten (207).

4.29c — The Tibetan translation adds the additional adjective *nang gshin*, which Ajitamitra (Samten, 208–9) glosses as "agreeable" (*nang 'phrod pa ste nang mthun pa'o*). Even though Ajitamitra must be referring to some Sanskrit term, no such term can be found in the available Sanskrit editions. The only possible term would be *sameta*, but this does not mean "agreeable," and in any case, it is also clearly being translated in the Tibetan with *sogs*, the imperative of *gsog*, translating *sametā bahavo...santu....*

4.41 — Samten (212) notes that the Zhöl edition adds two additional feet after this verse: *des na de ltar rigs pa bsten / rigs pa yis ni rgyas srid 'gyur //*.

4.42ab — We follow Samten (212–13) for the Tibetan, even though this does not match what we find in the Sanskrit, the basis for our translation.

4.42cd — Read *na cādharmo* for *na vādharmo* (Hahn 1987, 94).

4.45c — We do not follow Samten's (214) emendation of *brjes* but read *mnyes* with Hahn (1982, 109). Samten notes that although *mnyes* is the reading found in all four canonical editions, he prefers to follow Zhöl's reading of *brjes*, since he feels it is confirmed by Ajitamitra, but we do not see it.

4.49b — We emend Hahn's reading (1982, 111) of *khyogs* and Samten's reading (215) of *khyog* to *phyogs* based on the Sanskrit *pradeśa*. Note that the orthography of the Tibetan conjunct consonants *khy-* and *phy-* can be easily confused in most Tibetan cursive scripts.

4.58b — We do not follow Hahn's correction (1987, 84) of *pañca bhūta* in place of *pañcabhūta*.

4.64a — The first line in the Tibetan reads, "Who sees the mind?" (*gang gis sems mthong 'gyur zhe na*). However, the Sanskrit and Ajitamitra (Samten, 221) concur that this line should read, "Who sees?" or "Who does this seeing?" Samten (222n2) records an alternative translation of this verse found as a quotation in the *Madhyamakāvatārabhāṣya* (Dergé 227a6), and we have taken this first line of that translation (*gang gis mthong bar 'gyur zhe na*) in place of the first line in the canonical versions.

4.70a — Conforming to the Sanskrit, read *mi lta phyir* with Zhöl in place of *mi lta zhing*. See Samten, 224n4.

4.77c — Read *cāpavādaś ca* for *cāpavadaś ca* (Hahn 1987, 84)

4.83d — Read *na mṛṣyate* for *na sahyate* (Hahn 1987, 94). Hahn notes that his earlier conjectural reading *na sahyate* is not attested in the manuscript, which is, however, difficult to read at this point.

4.84a — Read *kham ivācintya...* with Tucci (1936a, 251) and the Tibetan *ltar* for Hahn's (1982, 124) *kham acintya...*, which is missing a syllable. Hahn (1987, 85) also notes this correction.

4.99a — The Tibetan *der ni* does not reflect the Sanskrit *satyaṃ*. Orthographically, Tibetan cursive *der* could be confused with *bden*, although the absence of the prefix is problematic. It is possible that the Tibetan at some point originally read *bden ni*. Ajitamitra does not comment on this verse. We prioritize the Sanskrit.

Chapter 5

5.2ab — A translation of the first two lines following Gyaltsab (402–3) would read: "Then, aware of even the smallest faults, eliminate their basic causes." This reading seems natural in Tibetan, but it is based on an anomaly in the Tibetan translation. Here, the term *shes bya ba* is an accurate translation of the Sanskrit *-saṃjñita*, meaning "named" or "so called." To keep the proper number of syllables in the first line, the original translators broke *shes bya ba* into two separate lines. Hence, the first two lines read: *de ne nyes pa phran tshegs shes / bya ba'i gzhi rnams spang bar bya*, and due to this line break, the *shes* at the end of the first line appears to be unrelated to the *bya ba* at the beginning of the second line. As a result, Gyaltsab treated them as separate words: *shes*, meaning "aware" or "knowing," and *bya ba*, "should be done" or "is to be done," when in fact, the *shes* and *bya ba* should be construed together as translating the single Sanskrit term *-saṃjñita*. In

addition, the syntax of the Tibetan translation as it stands is misleading about the word *gzhi*, which Gyaltsab interprets as "basis," in the sense of a basic cause. The Tibetan syntax suggests that the "basis" is being called "small" (*phran tshegs*), but this is not supported by the Sanskrit, which reads: *tato doṣāḥ prahātavyāḥ kṣudravastukasaṃjñitāḥ*, where it is clear that "small" (*kṣudra*) and "basis" (*vastuka*) should be read together. In fact, the term "basis" (*vastu*) here refers to a kind of topical chapter, as we find, for example, in the name of certain texts such as the *Vinayavastu* (*'Dul ba'i gleng gzhi*). The text referred to in this verse is the *Kṣudravastuka*, a large compendium of "small" or "assorted" topics and one of the earliest texts to give a systematic listing of primary and secondary negative mental states. Vasubandhu mentions this work in his *Abhidharmakośabhāṣya* (for example, at 5.47). With this in mind, the Sanskrit compound *kṣudravastuka-saṃjñitāḥ* cannot refer to faults that are "called *kṣudravastuka*" but instead refers to faults that are "named (or cited) in the *Kṣudravastuka*." For more on this text, as well as the problem of the number of faults enumerated, see note 105.

5.5b — Read *alajjane* for the manuscript's *alajjanā*. This is *pace* Hahn's suggestion (1987, 95). Hahn notes that both readings are permissible and argues that it is therefore appropriate to favor the extant manuscript. However, since *alajjane* is easier for the reader to make sense of, we leave it in place.

5.5d — Read *kopavibhramaḥ* for *kopivibhramaḥ* (Hahn 1987, 95).

5.10b —Following Samten's suggestion (1990, 240n2), read *phung po lnga po* for *lnga po stong pa*, following the Sanskrit.

5.12b — We pragmatically go along with Hahn's original reading, *iti yā tv ātmanindanā*, which was based on the reconstruction by Dietz (1980, 193), because neither Hahn nor we can offer any other suggestion for this otherwise illegible portion of the manuscript. See Hahn's corrections (1987, 96), where he notes that although Dietz's reconstruction is "in itself convincing" ("an sich überzeugende"), it nevertheless remains next to impossible ("so gut wie unmöglich") due to the impossibility of fitting the Sanskrit syllables into the space available in the manuscript.

5.15c — Read *śiñjaḥ praskhalitasya* in place of *śiṅguḥ prakopitasya*. These emendations are based in the first place on the analysis by Dietz (1980, 213–14) of the problems with the word *śiṅguḥ*; and in the second place, on the Tibetan canonical versions' *'khrul gyur*, which can translate Sanskrit *praskhalita* (see Negi 1993–2005, 1:458). See also Samten (242).

5.16d —Read *chags pa* for *chags ngan* following Sanskrit and Zhöl (Samten, 243n2).

5.19bc – For *las byung ba'i* in line 2, read *las byung ba'o* with the canonical editions; and for *las byung ba'o* in line 3, read *las byung ba'i*, again following the canonical versions and the Sanskrit. For the Sanskrit, we follow Hahn (1987, 96) in preferring the reading *'rthakāmotthaṃ* rather than the *'rthakāmārthaṃ* attested in the manuscript.

5.21a — Following the Sanskrit, read *bstod pa* for *ston pa* with Zhöl (Samten, 244n4).

5.28cd —The Tibetan here is confused, and as Samten suggests (247n5), the confusion is probably due to a misreading of *gātrāvasādottham* as *gātrāvasādārtham*. An additional confusion is that the compound *gātrāvasādottham* (for which the translators apparently had *gātrāvasādārtham*) has been broken over two lines in the Tibetan translation, *...lus / sgyid lug don gyi....* In the interest of making a minimal change, our working edition reads, *sgyid lug las byung* for *sgyid lug don gyi*, conforming to the Sanskrit. This verse, however, probably warrants retranslation in Tibetan. As is clear in the Sanskrit, the genitive of *atarasvinaḥ* (= *brtson pa med pa'i*) should be construed with *ālasyam* (= *le lo*), but this is not at all obvious from the syntax in the Tibetan translations. A more straightforward Tibetan translation, following *uttham* instead of *artham*, might be: *snyoms pa sgyid lug lus las byung / brtson pa med pa'i le lo yin //*.

5.29c — Reading *bhaktāsaṃmadam* for *bhaktasaṃmadam*. This reading is confirmed in Dietz (1980, 195) and also accords with Ajitamitra (Samten, 248).

5.41c — Read *saṃyojanatrayajyānes* for *saṃyogjanatrayahānes* (Hahn 1987, 97).

5.44(a) — This verse is not found in the Chinese translation or the Zhöl edition, and Ajitamitra does not comment on it. Nevertheless, it is partially found in the Tibetan canonical translations, the Nepal Sanskrit manuscript, and the Drepung Sanskrit manuscript. Hahn (1982, 148) considers the verse to be spurious. The verse has only two lines in the canonical Tibetan versions, but Samten (253) provides a translation of the missing lines that we have included in our Tibetan working edition. Samten (253n3) argues that the verse should be included because its content conforms to the usual presentation of the bodhisattva stages as found, for example, in the *Daśabhūmikasūtra*, which Nāgārjuna's text appears to mirror closely (see the introduction).

5.54d — Read *mahāvṛṣaḥ* for *mahānṛpaḥ* (Hahn 1987, 97) and as confirmed by the Tibetan, *khyu mchog chen por.*

5.63d — Reading *brjod pa bas* for Samten's *brjod par bas*, which is clearly a typographical error.

5.81a and d — Read *prāpnuyām* in the first pada and *kuryāṃ hitasukhe* in the fourth pada (Hahn 1987, 98), as confirmed by the Chinese first person (according to Paul Harrison, personal communication) and the context in which the surrounding verses are in first person.

5.84c — Read *tatpāpaṃ mayi pacyeta* for *teṣāṃ pāpaṃ mayi pacyen* (Hahn 1987, 98). Although this reading is still a partial reconstruction, it is based on the legible text *yi pacyeta*, which made the earlier reconstruction, suggested originally by Dietz (1980, 198), no longer tenable.

5.85b — Read *kaścit iha* for *kaścid iha* (Hahn 1987, 98).

5.87d — Read *hitāśā seyam īdṛśī* for *hitā saṃjēyam īdṛśī* (Hahn 1987, 97). This reading, which deviates very slightly from the manuscript and is thus a partial reconstruction, is confirmed by the Tibetan, *phan 'dod de ni de 'dra'o.*

5.91a — Read *śuciṃ snigdhaṃ* for *sucisnigdhaṃ* (Hahn 1987, 99).

5.91d — Read *svakārthaṃ* for *svakāyaṃ* in final pada in accord with the canonical Tibetan *rang ton* and with the most plausible meaning. Note that Hahn proposes *svakā(r)yaṃ* based on the Tibetan, but *svakārthaṃ* appears more plausible.

5.91(a) — This verse is not found in the Chinese translation or the Zhöl edition, and Ajitamitra does not comment on it. However, it is found in the canonical Tibetan editions and in the Nepal and Drepung Sanskrit manuscripts. Hahn (1982, 64) considers the verse to be spurious. The first four syllables of the Sanskrit are reconstructed by Dietz (1980). Our translation follows the Tibetan of the last line. The Sanskrit, which may be corrupt, reads *nṛpate niryātyātmānam āśvasa*, "Through renunciation, O King, grant yourself relief."

5.100b — Read *nirākākaṅkṣitaḥ* for *nirākāṅṣayā* (Hahn 1987, 85).

Notes

1 The Sanskrit title is also recorded as *Rājaparikathāratnamālā* and *Rājaparikathāratnamālī*. See Samten 1990, 111.

2 Ye 2019, 335–40, gives a comprehensive yet succinct account of the most important scholarship seeking to establish the details of Nāgārjuna's life and times, although he casts considerable doubt on any attempt to date Nāgārjuna by his alleged authorship of the *Ratnāvalī*. Walser (2005), drawing on his earlier article (2002), summarizes previous work by Walleser (1979) and Mabbett (1998), while examining many other important secondary sources such as Granoff 1988, White 1996, Schopen 2000, and so on. Ruegg 1982, 505–8, is a concise account of the Indian and Chinese sources.

3 Ye (2019, 337) suggests that "Nāgārjuna may not have gained wide popularity in India until the end of the 4th century." He cites Walleser (1979, 19–20), who notes that a famous prophecy about Nāgārjuna found in the *Laṅkāvatāra Sūtra* was not present in Guṇabhadra's first Chinese translation (443 CE) but does appear in the subsequent Chinese translations by Bodhiruci (513 CE) and Śikṣānanda (700–704 CE), suggesting that the prophecy was added in India sometime in the fourth or fifth century CE.

4 Carpenter (2014, 72) claims that he is the first. One might, however, also mention Moggaliputta Tissa, an extremely early (ca. third century BCE) Buddhist monk credited with authoring the *Kathāvatthu*, one of seven canonical Abhidhamma texts in the Theravāda tradition. See Gethin 2023.

5 Ye (2019, 335) cites one example from the colophon of the Tibetan translation of the *Prajñāśataka*.

6 See in this regard especially Granoff 1988, White 1996, and Ollett 2018.

7 Ruegg (1981, 104–6) lays out the modern academic case for the idea that later tantric works attributed to Nāgārjuna and his followers Āryadeva and Candrakīrti must have been written by different persons bearing the same name, though he also notes that the Tibetan records "differentiate very clearly between distinct phases in these masters' teachings" (106). Wedemeyer (Āryadeva 2021, 7–41) seeks to uncover an indigenous Tibetan historiography rooted in an understanding of "the legitimacy of ongoing scriptural revelation" (17).

8 Ajitamitra, the Indian commentator on the *Ratnāvalī*, gives the name and title of the addressee for that work as *rgyal po bde spyod* (Samten 1990, 2). Although most scholars accept that *bde spyod* is a translation of Sātavāhana, de Jong (1978, 137) notes that Schiefner reconstructed it as Udayana in his 1869 German translation of Tāranātha's *History of Buddhism in India*. De Jong adds (137) that this reconstruction "has been accepted by many scholars." As for the Chinese renditions of the name of the addressee, see de Jong 1978, 137; Mabbett 1998, 343; Walser 2005, 64–65; and Ollett 2018, 460. When it come to the *Suhṛllekha*, both the colophon for the text and Mahāmati's commentary identify the addressee as the "friend Sātavāhana" (*mdza' bo bde spyod*). See Dietz 1983, 61–62, and Dietz 1984, 18–19 and 22–24.

9 Among contemporary scholars, Tilmann Vetter (1992) raises doubts about attributing the *Ratnāvalī* to Nāgārjuna, but even he admits there is nothing definitive that would rule out the attribution. Ye (2019, 336) claims that there is no "hard evidence" for attributing the *Ratnāvalī* to Nāgārjuna, though he provides no arguments against the attribution. Other scholars express more confidence about its authenticity based on a variety of factors, including analyses of style and content, reports from Chinese pilgrims, subsequent citations in other Indian Buddhist texts, and evidence from colophons in Chinese and Tibetan translations. See Ruegg 1981, 8, 23–27; Hahn 1982; Hahn 1988; Lindtner 1987, 11 and 163–69; Walser 2002; Walser 2005, 271–78; and Scherrer-Schaub 2007, 761. Regarding the authorship of the *Suhṛllekha*, see Dietz (1981, 71), who argues on the basis of stylistic as well as doctrinal grounds that the attribution of this work to Nāgārjuna might well have been made "only in a later period." Nevertheless, the work is still important as a point of comparison to the *Precious Garland*, as both are addressed to kings who are identified by later commentators or translators with the name Sātavāhana (*bde spyod*).

10 Shimada (2018, 505) notes that "Although not in the western Deccan, the largest *stūpa* at Nāgārjunakoṇḍa (site 1) was constructed not by collective donations from private individuals, as was the case at Amaravati, but exclusively by donations from the Ikṣvāku royal family in the mid-3rd century CE. These records indicate the long-term decline of the collective patronage in early historic Deccan from around the end of the 1st century CE, and the *saṁgha*'s increasing dependence on few powerful individuals, above all royal figures."

11 See Ollett 2018, 426–27. Ollett also enters into an extended consideration of the issues of "collective patronage," including its gendered dimensions, as well as the varieties of grants that patrons made to religious institutions in this period (428–55).

12 Rotman 2021, 90.

13 See Jenkins 2016 for an exploration of Indian Buddhist debate narratives, including an emphasis on the role of kings in adjudicating debates and meting out rewards and punishments for the winners or losers.

14 Fynes 1995.

15 Nakanishi and von Hinüber 2014, 30: *rāyā sātkarṇ(i mahāce)[t](i)yasa r[u]pāmayāni payumāni oṇ[o]yati*. Zin 2018 includes a detailed description of the slab (123–24) as well as a line drawing (191). Ollett 2018, 449–51, discusses the image and includes a photograph.

16 On the *mahācaitya* and other kinds of *caitya*, see Skilling 2016.

17 Although there is no evidence for buddha images in stone in South India prior to the second century, it is of course possible that there were paintings on cloth and other decomposable materials. Walser (2005, 82) comments that both the Tibetan and Chinese translations in *Ratnāvalī* 3.32 (the Sanskrit is not currently available to us) indicate that the buddha images are to be painted or drawn. Nevertheless, he maintains that "unless there is some special explanation of why the anthropomorphic image of the Buddha ... should be portrayed in nonstone artworks when it is consciously avoided in stone sculptures, we may assume that the appearance of the lotus pedestal motif in sculpture would have been contemporaneous with its appearance in other media."

18 The Sanskrit for all six verses mentioning reliquary monuments is presumably preserved in the Drepung manuscript, but it is not available to us. The Tibetan translation in each case has the word *mchod rten*, a term that translates two different Sanskrit words, *stūpa* and *caitya*. Although we have no way of knowing which Sanskrit term was originally used, we

use the word *stūpa* to translate *mchod rten*, as this is the more recognizable of the two Sanskrit terms. For a discussion of the differences between the terms *stūpa* and *caitya*, see Skilling 2016.

19 It is also important to note that the Tibetan phrase used to indicate that the buddha image should be positioned on a lotus is *padma la bzhugs pa*, perhaps a translation of *padmastha*. The Tibetan verb *bzhugs pa*, whether or not it translates the suffix *stha*, is in any case used to translate a large number of Sanskrit words, including both *āsita* ("seated") and *sthita* ("standing"). This means that Ollett's quibble (2018, 462n81) that "it is not clear from [Walser's] discussion whether the Buddhas are standing or sitting, and all of the examples (four in total) seem to be of standing Buddhas" does not carry much weight since it appears to be based on Jeffrey Hopkin's translation of the phrase as "sitting on lotuses." Likewise, Walser's mention (2005, 84) of three Sanskrit terms, *padmapīṭha*, *padmāsana*, and *kamalāsana*, all meaning "lotus base," as possible original terms for the phrase in this verse seems improbable, since the Tibetan word *bzhugs pa* is more likely to be either the aforementioned *-stha* suffix or else a past participle (e.g., *āsita*) and not a substantive (e.g., *āsana*). But without the original Sanskrit, it is of course more difficult to know what word was used. We look forward to the publication of the Drepung manuscript for a possible resolution to this issue.

20 Walser 2005, 83–85. The images Walser cites (84) are: "[a] pillar (Madras Government Museum [MGM] 247), a frieze decorated with alternating Buddhas and *stūpas* (MGM 256), a drum slab (British Museum [BM] 79), and a railing pillar (BM 11)."

21 Ollett 2017, 189–91, provides a timeline for the Sātavāhana kings based on numismatic evidence. He gives the dates 171–99 for this king. He also claims that the theonym *śrī* should be incorporated into the name and is not dispensable.

22 Ollett 2018, 423n4, indicates that Jamspal et al. (1978) agree with Walser's identification of Nāgārjuna's royal addressee, whereas Warder (1992) "prefers to identify Nāgārjuna's king as Vāsiṣṭhīputra Śrī Puḷumāvi (r. ca. 84–119 CE)." Mabbett (1998, 344) considers the pros and cons of several different Sātavāhana rulers. Thurman (1983, 20) provides the name King Udayi with no further analysis.

23 Lévi (1936, 103–11) makes much the same point and documents many of the relevant sources.

24 Ollett 2018, 421–22. See also Ollett 2017, 82.

25 On the *Harṣacārita*, see Thapar 2013, 479–96. On the role of Nāgārjuna in the text, see Mabbett 1998, 336. Coincidentally, Harṣavardhana (also known as just Harṣa) is also credited with a play with the title *Ratnāvalī*, which tells the well-known Buddhist story of the king Udayana.

26 Ironically, of course, the Fourteenth Dalai Lama is much more than just a simple Buddhist monk—as, we may assume, was Nāgārjuna. See Garfield 2023.

27 The best contributions to date include those of Scherrer-Schaub 2007, Shulman 2011, Carpenter 2016, and Ollett 2018.

28 Another genre in light of which one might think to read the *Ratnāvalī* is that of the *dharmaśāstra* literature, the treatises on duty (*dharma*), both religious and legal. The most famous text here is the *Mānava Dharmaśāstra*, the *Lawbook of Manu*. While it is true that this and other similar works take up topics relevant to religion and the state, their modality is more legal than ethical. As such they are probably more comparable to Buddhist Vinaya literature than to Nāgārjuna's work, which gives ethical—not just legal—advice to the king.

29 On the authorship, composition, and date of the work, see McClish and Olivelle 2012, xi–xxi.

30 Hahn 2009 translates and comments on the work, while also providing arguments as to why the attribution to Nāgārjuna cannot be correct, noting as well that the work cites *Ratnāvalī* 4.8. More than any other contemporary scholar, Hahn has done an enormous amount of work to bring the *nīti* materials preserved in the Tibetan canon to light. See in particular his posthumously published translation of Ravigupta's *Āryākoṣa* (2019), a work which he has called "the most important and valuable among the eight *nīti* works" preserved in the Tibetan canon (Hahn 2007, 303).

31 *Prajñādaṇḍa* 76. Edited and translated in Hahn 2009, 52. The Tibetan reads: *rtag tu snyan tshigs smra ba yi / rgyal po skeys bu rnyed par sla / phan tshigs sman dang 'dra ba de / nyan pa bas kyang smra ba dkon //*. Hahn has located a similar Sanskrit verse in some other *nīti* collections. It reads: *sulabhāḥ puruṣā rājan satataṃ priyavādinaḥ / apriyasya ca pathyasya vaktā śrotā ca durlabhaḥ //*.

32 Hahn 1984 examines the Indic sources for Sakya Paṇḍita's work.

33 Dietz 1984 and Dietz 2015 are the most comprehensive works to date on Buddhist epistolary literature. The 1984 book, *Die Buddhistische Briefliteratur Indiens*, contains summaries and detailed textual information about all ten of the compositions styled as *lekha* in the Epistles section of

the Tibetan canon along with two other *lekha* texts found in other parts of the canon. The book further provides critical editions and German translations for seven of these *lekha* compositions, plus two other texts: the **Duḥkhaviśeṣanirdeśa* of Kamalaśīla, also contained in the Epistles section, and the **Sārasaṃgrahalekha* of Dpal dbyangs (Śrīghoṣa), contained in the Miscellaneous (*sna tshogs*) section of the Tibetan canon. Dietz includes the text by Kamalaśīla based on the fact that it is addressed to a particular person, possibly a Tibetan woman named Lho za mo tshangs pa'i dbyangs (Dietz 1984, 75–76); and she includes the text by Dpal dbyangs based on the fact that it is clearly a letter of great historical interest (Dpal dbyangs was one of the *sad mi*, the first seven Buddhist monks ordained by the Indian master Śāntarakṣita in Tibet in the eighth century). Dietz does not include editions or translations of the three *lekha* compositions that had already received extensive philological attention at the time of the publication of her book; namely, the *Suhṛllekha* of Nāgārjuna, the *Śiṣyalekha* of Candragomin, and the *Mahārājakaniṣkalekha* of Mātṛceṭa (see Dietz 1984, 4–9 and 18–45, for details about the available Tibetan and Sanskrit editions, modern translations, and summaries of these three texts). Dietz 2015 is a short summary in English of the ten *lekha* texts from the Epistles section, the **Duḥkhaviśeṣanirdeśa*, the **Sārasaṃgrahalekha*, and a number of letters written in Pāli. See also Hahn 2010.

34 See Dietz 1984, 106–9, for her understanding of the differences between the *lekha* and *parikathā* genres. Nance (2014, 209n12) follows Dietz in excluding the *Ratnāvalī* as an epistle on the basis of its traditional classification as a *parikathā*.

35 See Dietz 1984 and Hahn 1992.

36 Ollett (2018, 459n76) raises this possibility and provides the contemporary example of Tupac Shakur's 1999 ironic "Letter to the President" ostensibly addressed to Bill Clinton. We might think as well of Emile Zola's iconic 1898 open letter to the president of the French Republic entitled "J'accuse" published in the newspaper *L'Aurore*.

37 To take just one example, consider the account in the *Aśokāvadāna*, a Buddhist narrative, of a forged letter sent by the vengeful Queen Tiṣyarakṣita under the false pretense that it was written by her husband, King Aśoka. To ensure that the letter, which instructed the people of Takṣaśilā to gouge out the eyes of Aśoka's son Kunāla, would be deemed authentic, the queen managed to get Aśoka to seal the letter with his teeth while

he slept. In the narrative, the people read the letter aloud and follow its instructions. See Strong 1983, 274–76.

38 It is noteworthy that while the excellent and extensive *Brill's Encyclopedia of Buddhism, vol. 1: Literature and Languages* does contain an entry on "Epistolatory Literature" (Dietz 2015), there is no similar entry for "Sermons" or "Homiletic Literature."

39 Szántó (2021, 306n31) considers how the *parikathā* works in the Tibetan canon may have been used, and urges scholars to consider whether some other works, such as the **Subhāṣitaratnakaraṇḍakakathā*, should be seen as "a collection of pericope verse, which were elaborated upon according to the occasion."

40 On this method of classifying Nāgārjuna's work, see Ruegg 1981, 8.

41 The five texts cited in the *Madhyamakaratnapradīpa* are the *Mūlamadhyamakakārikā*, the *Yuktiṣaṣṭikā*, the *Śūnyatāsaptati*, the *Vigrahavyāvartanī*, and the *Vaidalyaprakaraṇa*. The historical dating of this list is itself a matter of debate because, while the *Madhyamakaratnapradīpa* is traditionally attributed to the sixth-century Indian commentator Bhāviveka, many academic scholars argue that the text is from the tenth century. See He and van der Kuijp 2014, 323–29.

42 The fragment consists of six verses in Śāntarakṣita's *Madhyamakālaṃkāravṛtti* that are identified by Kamalaśīla in his subcommentary as quotations from Nāgārjuna's **Vyāvahārasiddhi* (*Tha snyad grub pa*). Lindtner (1983, 150) indicates that Tsong kha pa's student Mkhas grub Ddge legs dpal bzang (1385–1438) argued that this work must be apocryphal due to the lack of its citation in later Madhyamaka texts. Apparently, he was unaware of or else discredited Śāntarakṣita's citation. See van der Kuijp 1983, 276–77n120. For a translation of the lost verses with Śāntarakṣita's and Kamalaśīla's commentary, see McClintock 2023.

43 Van der Kuijp (1983, 276–77n120, and 1985, 9 and 19n28) gives helpful overviews of some of the divergences in the classification, noting that while Tsong kha pa Blo bzang grags pa (1357–1419) and his Dge lugs pa followers accept the *Ratnāvalī* as part of the reasoning collection, Tsong kha pa's teacher Red mda' ba Gzhon nu blo gros (1349–1412) as well as most of his Sa skya pa followers do not. The iconoclastic scholar Gser mdog Paṇ chen Śākya mchog ldan (1428–1507) rejects the entire category of the reasoning collection. Others who place the *Ratnāvalī* in the reasoning collection include Bu ston Rin chen grub (1290–1364). See Obermiller 1931, 50–51, for Bu ston's list and comments.

44 Consider as a point of comparison Seneca's philosophical letters. See Inwood 2010, xii–xv.

45 See Lysaker 2018, 81–84.

46 See Williams 1984, 77, and van der Kuijp 1985, 9. Williams indicates that Rma bya pa Brtson 'grus seng ge may have been a source for Bu ston Rin chen grub's method for classifying Nāgārjuna's writings.

47 Rma bya pa Brtson 'grus seng ge, d. 1185

48 Rma bya pa's list for the reasoning collection includes the five texts cited in the *Madhyamakaratnapradīpa* (see above, note 41) plus the **Vyavahārasiddhi*.

49 The two other texts are the *Bodhisaṃbhara* and the *Sūtrasamuccaya*. Note that Paul Harrison in a recent publication (2023) argues forcefully against the attribution of the *Sūtrasamuccaya* to Nāgārjuna.

50 Eco 1994, 27.

51 In this way, the *Ratnāvalī* is reminiscent of another great Buddhist work that presents an encounter between a Buddhist monk and a king: the *Milindapañha*. The text, preserved in Pāli, is presented not as a sermon that is delivered but rather as a dialogue where the monk, Nāgasena, and the king, Milinda, engage in a series of conversations with a great deal of back and forth between them. On reading the *Milindapañha* as a work of literature, see Kachru 2023.

52 The division of the worlds of a text into three domains—the world behind the text, the world within the text, and the world in front of the text—is a widespread analytic tool in Biblical and other forms of historical-literary criticism.

53 Thurman 1983, 40.

54 Shulman (2011, 302n2) maintains that the chapter structuring "is clearly arbitrary." Vetter (1992, 499–500) similarly indicates that "the 500 stanzas of the Chinese and Tibetan translations... have been equally, but not always convincingly, divided into 5 chapters of 100 stanzas each." Vetter's remarks do not take into account that the chapter divisions and titles appear also in Ajitamitra's commentary and are partially represented in the fragmentary Sanskrit manuscript from Nepal and the (as yet unedited) manuscript from Drepung (see our introduction to the working editions for details). Nevertheless, the seemingly arbitrary nature of the divisions is noteworthy and suggests that the work may originally have lacked any chapter divisions.

55 The seventh-century Chinese pilgrim to India Yijing observed that monks

at Nālandā memorized Nāgārjuna's other famous epistle, the *Suhṛllekha*, so it would not be surprising if monks were memorizing the *Ratnāvalī* as well. See Griffiths 1999, 121, cited in Ollett 2019, 458n74.

56 The religious affiliation of the Sātavāhana kings is a matter of some speculation. See Fynes 1995. The *Precious Garland* does refer to several other religious groups and philosophical schools, including the Jain (1.61), Sāṃkhya (1.61), Vaiśeṣika (1.61), and Cārvāka (3.68). The more generic term for a non-Buddhist religious ascetic, *tīrthika* (1.79, 3.37, 5.50), is also found. But in no instance does the text imply that the king is a patron or partisan of these other traditions.

57 Nāgārjuna's verse closely mirrors the definition of Dharma found in the *Vaiśeṣika Sūtra* of Kaṇāda, one of the earliest tracts of systemic philosophy in India, in verse 1.1.2: *yato 'bhyudayaniḥśreyasasiddhiḥ sa dharmaḥ* ("Dharma is that by which ascendance and the highest good are attained"). Other later traditions continue with this distinction. See, for example, Aklujkar (2004, 700–707), who explores the concept of Dharma within the tradition of the Grammarians and points to a distinction there between *abhyudaya* ("elevation") and *bhrama-prāpti* ("attainment of the ultimate reality") or *mokṣa* ("liberation"). Buddhists, too, continue to employ this distinction. See, for example, McClintock 2010 for numerous passages in the eighth-century Madhyamaka thinker Kamalaśīla's *Tattvasaṃgrahapañjikā* that expound on this distinction.

58 Other translations have included "high status" (Hopkins 1998); "the good life" or "well-being" (Carpenter 2016); and "higher rebirth" (Tegchok 2017). We follow Thurman 1983 in choosing the term "ascendance" because it mirrors the Sanskrit closely, and because we think that it indicates an upward movement within the confines of the world (i.e., within saṃsāra) in a manner that includes reference to both present and future lives. In our previous translation, we used the word "elevation," but we now judge that that term is too passive. See also Carpenter's discussion of the range of translation options (2016, 25–28). De Jong (1978, 138) prefers "happiness" in accord with La Vallée Poussin's rendering of Vasubandhu's use of *abhyudaya* as "bonheur temporal" (see de Jong 1978, 140n21).

59 Here again, translations differ. They include "definite goodness" (Hopkins 1998), "final goodness" or "settled goodness" (Carpenter 2016), the "highest good" (Tegchok 2017), and "transcendence" (Thurman 1983).

De Jong prefers "final beatitude" in accord with La Vallée Poussin's rendering of Vasubandhu's use of *naiḥśreyasa* as "félicité suprême" (see de Jong 1978, 140n21).

60 Lang (2003, 17), for example, says of Āryadeva's *Catuḥśataka* and Candrakīrti's commentary thereon that "the teachings in the first half of these works gradually prepare aspiring Bodhisattvas to receive knowledge about the empty and nonsubstantial nature of persons and things, which is discussed in greater detail in the last eight chapters."

61 Shulman 2011, 303–4. Shulman's reasoning is that it seems unlikely that a king would be interested in or able to follow the complex arguments presented in this long extract. Though it is entirely conceivable that the work was not intended as a real sermon for a real king, it is also not inconceivable that Nāgārjuna would have had an audience with a king and would have prepared a sermon for that occasion. We know as well that kings often served as the arbiters of debates, the results of which were matters of weighty consequence for the participants (see Jenkins 2016). So it is quite conceivable that a king would be interested in the philosophical arguments, not only in terms of how they might impact his understanding of his role as a king but also in terms of how they compare to other philosophical positions that he might encounter on the debate grounds.

62 Carpenter 2016, 27.

63 It is intriguing to note that the fourth chapter of Āryadeva's *Four Hundred Verses*, which treats the topic of pride, is also addressed to a king. Unlike the *Precious Garland*, however, Āryadeva's verses seem to suggest that most kings are unlikely to overcome the illusion of a self because their pride is too great. While Nāgārjuna does imply that overcoming pride is difficult for a king (e.g., 4.2), he appears more optimistic about the prospects.

64 Candrakīrti cites *Ratnāvalī* 1.29–30 in his *Prasannapadā*, when commenting on Nāgārjuna's *Mūlamadhyamakakārikā* 18.1 (*ātmaparīkṣā*). La Vallée Poussin edition, 346.5–8.

65 Candrakīrti cites *Ratnāvalī* 1.31–34 in his *Prasannapadā* when commenting on Nāgārjuna's *Mūlamadhyamakakārikā* 18.1 (*ātmaparīkṣā*). La Vallée Poussin edition, 345.5–12.

66 Cf. *Mūlamadhyamakakārikā* 1.1: *na svāto nāpi parato dvābhyāṃ nāpi ahetutaḥ / utpannā jātu vidyante bhāvāḥ kva cana ke cana //*. "Not from itself, not from another, not from both, nor without cause: / never in

any way is there any existing thing that has arisen." Text and translation in Siderits and Katsura 2013, 18.

67 Candrakīrti cites *Ratnāvalī* 1.48ab in his *Prasannapadā* commentary on *Mūlamadhyamakakārikā* 1.1 (*pratyayaparīkṣā*). La Vallée Poussin edition, 10.7.

68 Our reading of *Ratnāvalī* 1.51 disagrees with that proposed by Shulman (2011, 303n3), who wants to preserve Tucci's original reading of *nirodhaṃ ca prapañcotthaṃ* in place of Hahn's correction *nirodhaṃ cāprapañcottham*. We follow Hahn as it makes good sense, corresponds to the Tibetan and the Chinese (see Hahn 1982, 22), and is confirmed by Ajitamitra (Samten 1990, 59–60). Shulman's objection rests on the idea that since Nāgārjuna is teaching a nondual transcendence of both existence and nonexistence, both existence and nonexistence must be concepts rooted in fabrication (*prapañca*). However, as we see it, Nāgārjuna's rejection of nihilism and his rejection of realism are not strictly parallel. The rejection of nihilism or nonexistence is based on the need to engage provisionally in the conventions and appearances of the world. And the rejection of realism or existence is based on the insight that those worldly conventions and appearances have no inherent or essential reality. They are thus naturally ceased (*nirodha*), and this "cessation" does not come from fabrication (although the term "cessation" certainly does). For text-critical comments on another disputed reading in 1.51, see the text-critical notes to our working editions.

69 Candrakīrti cites *Ratnāvalī* 1.61–62 in his *Prasannapadā* commentary on *Mūlamadhyamakakārikā* 15.11 (*svabhāvaparīkṣā*). La Vallée Poussin edition, 275.7–10.

70 *Mūlamadhyamakakārikā* 25.19: *na saṃsārasya nirvāṇāt kiṃ cid asti viśeṣasṇam / na nirvāṇasya saṃsārāt kiṃ cid asti viśeṣasṇam //*. "There is no distinction whatsoever between saṃsāra and nirvāṇa. / There is no distinction whatsoever between nirvāṇa and saṃsāra." Text and translation in Siderits and Katsura 2013, 302.

71 Candrakīrti cites *Ratnāvalī* 1.98 in his *Prasannapadā* commentary on *Mūlamadhyamakakārikā* 8.11 (*karmakārakaparīkṣā*). La Vallée Poussin edition, 188.18–19.

72 Tibetan: *spel ma*; according to Phutsang (2016, 27), the Sanskrit of the Drepung Sanskrit manuscript reads *miśraka*. The idea behind this title seems to be that chapter 2 contains a mixture of the presentations organized around the two types of Dharma, ascendance and the highest good,

the presentations of which were begun in chapter 1. Indeed, the Tibetan commentator Gyaltsab in his outline of the text divides chapter 2 into three main sections: the first quarter or so deals with the Dharma of the highest good and its results; the next section, amounting to about half of the chapter as a whole, deals with the Dharma of ascendance and its results; and the final quarter again takes up the topic of the Dharma of the highest good and its results.

73 Candrakīrti cites *Ratnāvalī* 2.20 in his *Prasannapadā* on *Mūlamadhyamakakārikā* 24.11 (*āryasatyakaparīkṣā*). La Vallée Poussin edition 496, 8–9.

74 To take just one example, consider the following verse (1.14.6) from a section of the *Arthaśāstra* dedicated to espionage in which Kauṭilya advises that a king "should incite to sedition each individual belonging to a seducible faction through one of the agents working undercover as shaven-headed or matted-hair ascetics to whom [the enemy king] may be devoted" (McClish and Olivelle 2012, 127). The implication that kings should be wary of Buddhist monks, among others, is of interest here as well.

75 *Satya*, *tyāga*, *upaśama*, and *prajñā*, the four *adhiṣṭhāna*. One ancient source for this list is the *Dhātuvibhaṅga Sutta* of the Majjhima Nikāya 140, where we are told "One should not neglect wisdom, should preserve truth, should cultivate munificence, and should train for tranquility." See Lindtner 1999 for more on this list.

76 Cabezón (2017, 227–36) provides a thorough review and analysis of this practice, which he primarily calls the "meditation on impurity." See also Mrozik 2007, 88–89.

77 Langenberg (2016, 176–81) documents quite a few misogynist sources from Mahāyāna sūtras and scholastic treatise, including from some of Nāgārjuna's most illustrious followers (Āryadeva, Candrakīrti, Śāntideva).

78 Cabezón 2017, 228. See also Wilson 1996.

79 Ajitamitra (Samten 1990, 264) gives two possible interpretations for this line. First, he reads the term we have translated as "best of men" (*skyes mchog*, which probably renders the Sanskrit *puruṣottama*) as an epithet of the Buddha. In this case, the aspiration would mean "May all women become buddhas." Ajitamitra gives an alternative gloss as "other excellent men who are not included" in the category of a buddha (*des ma bsdus*

pa skyes bu'i mchog gzhan no). In this case, the aspiration would mean, "May all women become men" in their future lives. The key point here is that the term *skyes bu* or *puruṣa* is a male-inflected term. Hence, even the first gloss begs the question as to why women are specifically mentioned as opposed to "all beings." The second gloss more obviously reflects a misogynist preference for the male form and is supported by abundant evidence in Buddhist texts for women making aspirations to be reborn as men and for the idea that a female birth is less fortunate than a male one. See Anālayo 2014 for an exploration of the connection between female birth and bad karma in the canonical texts of the Theravāda tradition and elsewhere, including examples of women aspiring to future birth as a male and some exceptions to that general pattern.

80 See Xing 2005, 23–34, for an account of the development of traditional theories of the Buddha's physical body (*rūpakāya*). See also Zin 2012 for non-Buddhist accounts of the figure of the *cakravartin* as well as the development of the importance of this figure during the Sātavāhana period.

81 Mrozik 2007, 64.

82 The buddha of our era, Śākyamuni Buddha or Siddhārtha Gautama, is said to have begun his journey as a bodhisattva upon meeting Dīpaṃkara Buddha, a perfect buddha of a previous age. See Rotman, forthcoming, for an overview.

83 The Sanskrit for these verses is not currently available to us. The Tibetan term we translate as foundationlessness is *rten med pa*. Possible Sanskrit reconstructions include **apratiṣṭhāna*, **nirāspada*, and **nirāśraya*. See Negi 1993–2005, 5:1779.

84 Nāgārjuna makes a similar point in *Yuktiṣaṣṭikā* verse 55: *bālā rajyanti rūpeṣu vairāgyaṃ yānti madhyamāḥ / svabhāvajñā vimucyante rūpasyottamabuddayaḥ* //. "Childish beings lust for forms; those of middling intelligence become dispassionate; those of supreme intelligence, knowing the nature of forms, are freed." See Scherrer-Schaub 1991, 301n668, for the sources that have preserved this Sanskrit and for a brief analysis.

85 Sanskrit: *rājavṛttopadeśa*; Tibetan: *rgyal po'i tshul bstan pa*.

86 An excellent overview is found in Eltschinger 2022. See also Zimmermann 2006, Jenkins 2010, and Collins 1998.

87 The work, found in the Dīgha Nikāya (DN III 30–98), is extensively discussed and translated in Collins 1998, who also surveys a wide range of relevant literature in Pāli on the topic of the possibility of a "good king."

88 The work, also found in the Dīgha Nikāya (DN III 58–77), is similarly extensively discussed and translated in Collins 1998.

89 *Catuḥśataka* 4.15. Translated in Lang 1992, 198: "Previously the virtuous kings protected society / Just as they protected a son. / Now those who rely on the practices of this age of discord / Have made it into a hunting ground." See analysis in Eltschinger 2022, 356, which also provides the Sanskrit (356n58): *putravat pālito lokaḥ purataḥ pārthivaiḥ śubhaiḥ / mṛgāraṇyīkṛtaḥ so 'dya kalidharmasamāśritaiḥ //.*

90 *Catuḥśataka* 4.13. See Zimmermann 2006, 220, for analysis.

91 Rotman 2008, 122. Compare as well the lengths to which the bodhisattva prince Temiya goes in the *Mūgapakkhajātaka* to avoid having to take up the duties of a king.

92 See Eltschinger 2022, 348–56, for discussion of the narrative as a seeming response to the *Arthaśāstra*.

93 The story of the Buddha's birth and the miracles that surround it have ancient origins. Xing 2005, 53–59, provides an account of how the story develops with increasing emphasis on transcendent (*lokottara*) dimensions of the Buddha's birth and manifestation in the world.

94 The reference in 3.59 may be to a Mahāyāna sūtra tradition preserved in the *Vimaladattāparipṛcchā* in which the bodhisattva who gives away beautifully adorned women is promised to obtain a dhāraṇī. The reference in 3.60 to a previous life may point to the story of the Buddha's past life as the brahmin Velāma, although the Indian commentator Ajitamitra mentions another name, *Anantayaśas (Grags pa mtha' yas). See Eda 2007, 141–42.

95 Interested readers are recommended to consult the introduction to Margaret Cone and Richard F. Gombrich's translation (1977) for a nuanced consideration of the functions this popular Jātaka tale may perform in Theravāda societies.

96 Eda 2007, 143.

97 Hopkins 1998, 80.

98 How best to describe Buddhist ethics as a system has been a matter of some debate among contemporary scholars, a task that is especially difficult given that Buddhist philosophers tend not to offer their own overt metaethical theories. Garfield (2022, 18–28) presents the main competing theories via the key terms "virtue, consequence, and obligation," arguing that while all of these get at a piece of the picture, none is sufficient to account for what he calls the "broad structure of Buddhist ethics." His

preference is for seeing Buddhist ethics as a form of moral phenomenology, which Garfield understands as "an approach to ethics in which the principal object of concern and of moral evaluation is the way one experiences the world, including oneself, other moral agents, and especially other moral patients" (22). We are in broad agreement with this assessment, though without diminishing the importance of examining Buddhist ethics in terms of its virtues, rules, and duties.

99 Ollett (2018, 464) discusses the state's granting of tax-exempt status to temples and other religious institutions. He notes as well that Nāgārjuna in the *Suhṛllekha* recommends that the king make donations to brahmans as well as monastics, though we do not find this kind of ecumenism in the *Ratnāvalī*. For *devadroṇī*, see also Sircar 1966, 88.

100 Jenkins (2010, 64–65) points out that in the *Milindapañha*, the monk Nāgasena informs King Milinda that when the king employs the standard physical punishments, including "the cutting off of hands or feet, flogging, casting into bonds, torture, execution, [and] degradation in rank" [translation by Rhys Davids 1890, 254], it is due to the thief's "own act" that he is punished. As Jenkins explains, it is "the robber's own karma that causes the execution...The king merely facilitates this fruition" (2010, 65). There is no sign of a similar loophole here in Nāgārjuna's *Ratnāvalī*.

101 Candrakīrti cites this long passage in the first chapter of his commentary on his own *Madhyamakāvatāra* (Lasic, Li, and MacDonald 2022, 15–16), where he uses this passage as evidence for his claims (*pace* Bhāviveka) that not only bodhisattvas but also śrāvakas understand emptiness. The difference then between a śrāvaka and a bodhisattva is that the bodhisattva's understanding is accompanied by an altruistic intention. See Lopez 1988.

102 See especially Schopen 2000 and Walser 2005.

103 Numerous Mahāyāna sūtras take aim at Śāriputra, who comes to stand for a Buddhist monk intent upon the elimination of his own suffering in saṃsāra without regard for the suffering of others. A notable and well-known example occurs in the *Vimalakīrtinirdeśa*. See Gómez and Harrison 2022.

104 The theme of a single vehicle (*ekayāna*) is one that comes to be associated strongly with Mahāyāna Buddhism, since in certain streams of the Mahāyāna, all beings are said to have buddha nature (*tathāgatagarbha*), whose ultimate destiny is full and perfect buddhahood. In the words of Christopher Jones (2021, 205), the *ekayāna* is a teaching

according to which "the soteriological pathways proper to the *śrāvaka* and the *pratyekabuddha*—commonly held to be distinct from that of the bodhisattva (i.e., the Mahāyāna)—are in fact expediencies. Absent from older and more conventional Buddhist thought (Mahāyānist or otherwise), the *ekayāna* is a soteriological paradigm that imagines the Mahāyāna to be the single, exhaustive vehicle in which the other vehicles of Buddhist teaching and practice are included, and which aims to lead all sentient beings to the status of a Buddha." Jones (208n21) discusses verse 4.88 from the *Ratnāvalī* but avers that the presence of the term *ekayāna* there does not indicate Nāgārjuna's approval of the doctrine but "does acknowledge two different models of Buddhist soteriology." The question of how and when the *ekayāna* doctrine became more widespread is contested. The reference to three vehicles (*triyāna*) in Nāgārjuna's verse indicates the śrāvaka, pratyekabuddha, and bodhisattva vehicles.

105 There has been considerable secondary literature devoted to understanding the details of this passage, especially the question of what precisely comprises the fifty-seven faults. The problem came when Dietz (1980, 213n2) and Hahn (1982a) first noted that when one counts up the faults, the numbers come out to either fifty-nine or fifty-three, depending on whether one counts the seven types of pride (*māna*) as a single fault. Schmithausen (1986), however, found an easy solution when he pointed out that what Dietz and Hahn took to be the final seven faults—namely, *kāmacchanda*, *vyāpāda*, *styāna*, *middha*, *auddhatya*, *kaukṛtya*, and *vicikitsā*—should be counted as five. Schmithausen noted that what seem to be seven faults are actually the well-known group of five hindrances (*nivaraṇa*) to meditation, according to which *styāna* and *middha* make up one hindrance while *auddhatya* and *kaukṛtya* make up another. Schmithausen goes on to locate various parallel passages and to comment on the implications for Nāgārjuna's monastic and scholastic affiliations. Having compared the list as found in the *Ratnāvalī* with the versions found in the *Kṣudra[ka]vastuka* texts of the Theravāda, Dharmaguptaka, Sarvāstivāda, and Mūlasarvāstivāda traditions, Schmithausen (1986, 229) is prepared to say only that the composer of the *Ratnāvalī* belonged to another school that cannot be specified. See also Okada and Hahn 1985.

106 The list of ten stages mirrors that found in the *Daśabhūmika* and *Buddhāvataṃsaka* sūtras. See Scherrer-Schaub 2007, 782n81.

107 Māndhātar's story is told as the *Mandhātu Jātaka* in the Pāli Jātaka collection (translated by W. H. D. Rouse in Cowell 1895, 2:216–18) and as

the *Māndhātāvadāna* in the *Divyāvadāna* (translation in Rotman 2008, 337–71), where the name of the king is given as Māndhātā.

108 Scherrer-Schaub 2007 explores how the *Ratnāvalī* promises the king a "supernatural body," a "temporal immortal body"—that is, the body of a wheel-turning monarch (*cakravartin*).

109 See *Paramārthastava* 7 (Tola and Dragonetti 1985, 19): *na dūre nāpi sāsanne nākāśe nāpi va kṣitau / na saṃsāre na nirvāṇe 'sthitāya namo 'stu te //*. "Neither near nor far, neither in space nor on earth, neither in saṃsāra nor in nirvāṇa—praise to you, the unlocated one!"

110 For more on the tensions between Dharma and the temporal, see especially Collins 1998. Thurman 1983 and Garfield 2002 also address this issue in productive ways that draw on the *Precious Garland*.

111 In this context, it is intriguing to note that the motif of royal buddhas and bodhisattvas becomes central to Mahāyāna Buddhism, especially in its tantric forms. See Davidson 2002.

112 The Sanskrit term *avalīḍha* means "ravished" or "gnawed," while the Tibetan reads *khyud pa*, which carries the sense of "wrapped with" or "entwined."

113 Ajitamitra (Samten 1990, 61) notes that "far" and "near" refer to how close one is to achieving nirvāṇa.

114 For a discussion of the somewhat obscure phrase *dharmaś caturbhadraḥ*, see Lindtner 1999, which, after a somewhat rambling philological journey, concludes that the term *caturbhadra* when applied to the Dharma refers to the auspiciousness or beauty of the four noble truths.

115 Ajitamitra (Samten 1990, 149) glosses the "seven broadly curving parts" as the two hands, the two feet, the two shoulders, and the nape of the neck.

116 The "six dharmas" mentioned here are not immediately evident from the context. Hopkins (1998, 125) suggests that this may refer to the six practices listed in 1.10: refraining from intoxicants, maintaining right livelihood, abandoning harm, being respectfully generous, honoring the worthy, and cultivating love.

117 Ajitamitra (Samten 1990, 183) interprets Tibetan *gnad la dbab pa* (≈ Skt *marmabheda)*, which we translate as "what is vital to another," as "publicly speaking of [their] secret" (*gnad la dbab pa ni gsang ba rab tu sgrogs pa ste*).

118 Ajitamitra (Samten 1990, 184) glosses *nus pas*, which we translate as "to the best of your ability."

119 Ajitamitra (Samten 1990, 190) does not specify any particular Dharma or any particular dhāraṇī here, but Gyaltsab (2013, 374) maintains that the Dharma is the teaching of emptiness and that the dhāraṇī is the "dhāraṇī of not forgetting" (*mi brjed pa'i gzungs*). Tolerance (*kṣānti, bzod pa*) for the Dharma means acceptance of the ultimate lack of identity in things. Braarvig (1985, 19–21) explores the connection between memory and the tolerance of emptiness or the "tolerance of the unproduced nature of things" (*anutpattikadharmakṣānti*). He also touches briefly on the use of a mantra or incantation (*dhāraṇī*) to cultivate both tolerance and the capacity for perfect recall of the buddhas' teachings—confusingly also called dhāraṇī in early Buddhism.

120 Ajitamitra (Samten 1990, 198) notes that the first line in this verse (*tvat-kṛtād eva tu snehāt*) should be read as meaning both "due to [my] affection for you" and "due to your affection [for me]" (*khyod kyis bdag la dgyes par mdzad pa de'i slad du'am / bdag gis khyod la dga' bar bgyis pa gang yin pa de'i slad du'o /*).

121 The "law of the fish" translates the Sanskrit maxim *mātsyanyāya*. This maxim or *nyāya* refers to the fact that the larger fish constantly devour the smaller fish—an analogous idiom in English would be "the rule of the jungle."

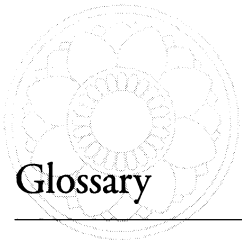
122 The scriptural quotation alluded to is *Udānavarga* 31.24: *manaḥpūr-vaṅgamā dharmā manaḥśreṣṭhā manojavāḥ / manasā hi prasannena bhāṣate vā karoti vā / tatas taṃ sukham anveti cchāyā vā hy anugāminī //*. This corresponds to *Dhammapada* verse 2.

123 Ajitamitra (Samten 1990, 252) indicates that the three fetters eliminated at this stage are attachment (*chags pa*), anger (*khong khro*), and doubt (*the tshom*).

124 The third line could also be rendered "who says what is helpful for those who need correction." Here we follow the Tibetan of the last line. The Sanskrit, which may be corrupt, reads *nṛpate niryātyātmānam āśvasa*. "Through renunciation, O King, grant yourself relief [from suffering]."

125 See https://www.medievalacademy.org/page/LDLTSubmissions/MAA-Procedures-for-Evaluation-of-Proposals--Submissions-to-the-Library.htm.

126 Ibid.



Glossary

aggregates (*skandha*). The physical and mental factors of experience that together form the basis for the arising of the habitual "I" and "mine." The aggregates, sometimes collectively designated as the locus of "appropriation" (*upādāna*), are generally reckoned to be five: form (*rūpa*), sensation (*vedanā*), discernment (*saṃjñā*), conditioning (*saṃskāra*), and consciousness (*vijñāna*).

arhat. A "worthy one" who has destroyed defilements and thereby attained freedom from compulsory rebirth in saṃsāra. A buddha is also an arhat, but one who has obtained buddhahood has additional powers.

ascendance (*abhyudaya*). One of two types of Dharma identified by Nāgārjuna in the *Precious Garland*. The Dharma of ascendance refers to the practices that lead to worldly happiness and success in both the present life and future rebirths. Attaining ascendance—by, for example, taking birth as a human or a celestial being—is a prerequisite for the practice of the other type of Dharma, the Dharma of the highest good.

Avīci hell. The lowest and most painful of the eight hot hells. Avīci is generally recognized as the worst place to be born within saṃsāra. Although lifespans in this hell, as in all hells, are exceedingly long, they are not everlasting. Eventually, the hell beings in Avīci, like all beings in saṃsāra, will be reborn elsewhere.

awakening mind (*bodhicitta*). The altruistically oriented mind intent upon awakening as a perfect buddha for the purpose of bringing maximum benefit to the beings suffering in saṃsāra.

bichiliocosm (*dvisāhasra*). In Buddhist cosmology, a bichiliocosm consists of a thousand chiliocosms, which themselves are a cosmological formation consisting of a thousand world systems (*lokadhātu*), each made of multiple locations and dimensions. A bichiolocosm thus contains one million world systems.

bodhisattva. A practitioner who, out of compassion, has developed the awakening mind and vowed to attain awakening as a perfect buddha for the purpose of providing maximal benefit for suffering sentient beings. A bodhisattva is also said to be on the Mahāyāna, as opposed to the Śrāvakayāna.

Brahmā. A celestial being who has taken birth in the highest heavenly realms. Like all gods in Buddhism, a Brahmā is not eternal but does have an exceedingly long lifespan.

buddhafield (*buddhakṣetra*). The world system in which a buddha teaches and has influence. There are innumerable such world systems in Mahāyāna Buddhist cosmology.

Cārvāka. An ancient Indian philosophical school as well as an adherent of that school. One chief tenet of this tradition is that persons are purely material entities that do not continue to another world after death. As a result, the main ethical teachings of this school focus on well-being and pleasure in the present life. Cārvākas reject the doctrines of karma and a transcendent self. The school is also associated with early Indian medicine.

chiliocosm (*sāhasra*). In Buddhist cosmology, a chiliocosm consists of a thousand world systems (*lokadhātu*), each made of multiple locations and dimensions.

concentration (*dhyāna*). A type of one-pointed meditation that is developed in increasingly subtle states within the form realm. It is also one of the perfections on the bodhisattva path.

conditioning (*saṃskāra*). The fourth of the five aggregates. *Conditioning* here refers to a bundle of mental features, including virtuous and nonvirtuous aspects of mind, among which are several such as anger that would be called "emotions" in English. The reference to "conditioning" highlights the way that these features both emerge from and contribute to karmic conditioning.

consciousness (*vijñāna*). The fifth of the five aggregates. *Consciousness* here is the basic capacity to know or be aware. There are six forms of consciousness: one for each of the usual five sense faculties and one for the mind, which is also considered a type of sense faculty.

defining characteristic (*svalakṣaṇa*). The aspect of a thing without which it could no longer be considered that thing.

desire realm (*kāmadhātu*). The lowest of three realms within saṃsāra. The desire realm consists of worldly domains that are less refined and pure than the domains found in either the form realm or the formless realm. The beings of the desire realm have physical bodies, and they are still under the sway of sensual desire. They include ordinary gods, demigods, humans, animals, hungry ghosts, and hell beings.

dhāraṇī. An incantation or spell that encodes power or knowledge. Also the capacity to retain the buddhas' teachings with perfect recall.

discernment (*saṃjñā*). The third of the five aggregates. *Discernment*, glossed as "grasping the sign" (*nimittagrahaṇa*) of an object, is the factor of experience that picks out or recognizes things within the flow of experience. This factor is sometimes given in English as "perception," but this translation is problematic since in at least some streams of Buddhist philosophy perception is understood to be devoid of concepts. A simple way to understand discernment is that it is involved when attention selects an object for its focus.

eighty secondary signs (*aśītyanuvyañjana*). The secondary physical characteristics of a great man.

emanation (*nirmāṇa*). A magically created body that a spiritually advanced being can manifest in the world.

fabrication (*prapañca*). The structures and tendencies that enable concepts to arise. Fabrication can be useful, but it also can easily become a trap when beings take the objects of their fabrication to be ultimately real.

five essentials (*snying po lnga*). Molasses, ghee, honey, sesame oil, and salt. Other lists may also be found.

fetter (*saṃyojana*). Mental formations that bind one to saṃsāra, often numbering ten.

forehead swirl (*ūrṇa*). The thirty-first of the thirty-two physical marks of a great man. The forehead swirl sits between the great man's eyebrows and consists of a single white, curling hair.

form (*rūpa*). The first of the five aggregates. *Form* refers primarily to the material elements of experience, including the physical body and also the objects of the five material sense faculties (visual, aural, olfactory, gustatory, and tactile).

form realm (*rūpadhātu*). The middle of three realms within saṃsāra. The form realm consists of heavenly domains that are more refined and purer than the domains found in the desire realm but less refined and pure than the domains found in the formless realm. The beings of the form realm have bodies made of an extremely subtle material substance that is invisible to ordinary humans and other beings of the desire realm.

formless absorption (*arūpyasamāpatti*). A type of meditation that is developed in increasingly subtle states within the formless realm.

formless realm (*arūpyadhātu*). The highest of three realms within saṃsāra. The formless realm consists of heavenly domains that are more refined and purer than the domains found in either the desire realm or the form realm. The beings of the formless realm have no physical bodies at all. They consist entirely of mind.

great man (*mahāpuruṣa*). A special type of person who has the thirty-two marks and eighty secondary signs of a great man and as such is destined to become either a wheel-turning monarch or a buddha.

habitual "I" (*ahaṃkāra*). The latent disposition in all unawakened sentient beings to habitually think and feel that they have an immutable self (*ātman*).

habitual "mine" (*mamakāra*). The latent disposition in all unawakened sentient beings to habitually think and feel that certain features of experience, including especially the five aggregates, belong to an immutable self (*ātman*).

highest good (*niḥśreyasa*). One of two types of Dharma identified by Nāgārjuna in the *Precious Garland*. The Dharma of the highest good is the Dharma that leads to liberation from saṃsāra. The practice of this Dharma has the Dharma of ascendance as its prerequisite.

immeasurable (*apramāṇa*). A meditative attainment in which particular affective states have been cultivated to an immeasurable degree. The immeasurables are reckoned as four: immeasurable love, immeasurable compassion, immeasurable joy, and immeasurable equanimity.

Jaina (also, Jain). An ancient Indian school of philosophy as well an adherent of that school. The Jaina tradition was founded by Mahāvīra, known also as the Jina, a figure who scholars hold to have been a rough contemporary of Śākyamuni Buddha, the founder of the Buddhist tradition. The two figures are both ascetics and share many features in common. The chief teachings of the Jaina tradition include that at the core of each person is an immortal Soul (*jīva*) whose nature is infinite knowledge, infinite perception, infinite power, and infinite bliss. Jainas are also known for their fierce commitment to nonharm (*ahiṃsa*).

Jambudvīpa. The southern continent in traditional Buddhist cosmology. This term can also sometimes be taken to refer specifically to the Indian subcontinent, or to our world more generally.

karma. Action of body, speech, or mind that is fueled by the confusion that grasps at or fixates upon "I" and "mine" and by other delusions and afflictions.

king of sages (*munīndra*). An epithet of a buddha that indicates that he is the celestial ruler (*indra*) of the sages or silent ones (*muni*).

Kṣudravastuka. A text of miscellaneous teachings found within the larger collection of texts known as the Vinaya. The name more frequently appears as *Kṣudrakavastu* or occasionally as *Kṣudrakavastuka*. Different versions of this text are found in the diverse Vinaya lineages.

law of the fish (*mātsyanyāya*). A political theory attributed to Kauṭilya according to which greed and selfishness are the driving forces of all human action, leading to a world in which the more powerful devour the less powerful.

misdeed (*pāpa*). Negative actions (*karma*) of body, speech, and mind. This term is also sometimes translated as "sin."

noble truths. The four truths that the Buddha taught in his first sermon and that continue to be a mainstay of the many Buddhist traditions today. The four truths are the truth of suffering, the truth of the origin of suffering,

the truth of the cessation of suffering, and the truth of the path that leads to the cessation of suffering.

nirvāṇa. Liberation from the suffering of saṃsāra, the cycle of compulsory rebirth driven by karma and negative mental states.

nine wounds. A metaphorical way or referring to the nine openings in the human body to emphasize their impurity. The nine openings are the two eyes, the two ears, the two nostrils, the mouth, the urethra, and the anus.

no-self (*anātman*). The doctrine that maintains that there is no unchanging self or essence at the core of persons or things. See also *self*.

one with ten powers (*daśabalin*). An epithet for a buddha referencing the ten powers with which a buddha is said to be endowed.

perfections (*pāramitā*). Aspects of the bodhisattva path, often numbered as six or ten, the perfection of which results in perfect buddhahood.

Pratimokṣa. A text within the larger collection of texts known as the Vinaya (discipline) that includes the main vows for a Buddhist monk. An alternative spelling is *prātimokṣa*.

pratyekabuddha. A person who has attained awakening and freedom from compulsory rebirth in saṃsāra, but who has done so without the direct help of a buddha in this lifetime. This type of buddha also generally does not teach others and often remains hidden from view. Popular translations include solitary realizer and solitary buddha.

psychic powers (*abhijñā*). Supernatural powers obtained from concentration, enumerated as five (divine eye, divine ear, knowledge of others' minds, miraculous powers of travel and emanation, knowledge of past lives), with a sixth (cessation of defilements) that is the province of buddhas alone.

Sāṃkhya. An ancient Indian school of thought as well as an adherent of that school. Among the earliest of the Indian schools, Sāṃkhya asserted a primal substance called *prakṛti* and taught a path to salvation through seeing the true nature of the self within meditative concentration.

saṃsāra. The beginningless cycle of compulsory rebirth in which sentient beings continuously wander until they attain awakening.

self (*ātman*). The core identity of a person postulated by a number of non-Buddhist schools. The self is an object of critique and refutation by Nāgārjuna and other Buddhist philosophers. In contrast to a self, the Buddha is said to have taught a doctrine of no-self (*anātman*).

sensation (*vedanā*). The second of the five aggregates. *Sensation* refers to the pleasant, unpleasant, or neutral hedonic tone of any moment of consciousness.

seven treasures (*saptaratnāni*). The special possessions of a wheel-turning monarch. These are the treasured wheel (*cakraratna*), the treasured elephant (*hastiratna*), the treasured horse (*aśvaratna*), the treasured jewel (*maṇiratna*), the treasured woman (*strīratna*), the treasured householder (*gṛhapatiratna*), and the treasured counselor (*pariṇāyakaratna*).

seventh step. The seventh of seven steps that an infant buddha is said to take immediately after having been born.

six constituents (*ṣaḍdhātu*). The primary elements of the material world: earth, water, fire, air, space, and consciousness.

śrāvaka. A disciple or "listener," the śrāvaka is a practitioner who learns the Dharma from a buddha and practices under that buddha's guidance. When a śrāvaka attains nirvāṇa, they are referred to as an arhat.

Śrāvakayāna. The vehicle or path of the śrāvakas or "listeners." This path is often postulated in distinction to the Mahāyāna, the "great vehicle" of the bodhisattvas.

stūpa. A mound-like monument that generally contains relics, such as a buddha's hair, nails, ashes, or bones, and is an object of veneration for devout Buddhists. Extremely large stūpas, known as *mahācaitya*, were often decorated with narrative scenes from the buddha's life, his past lives as a bodhisattva, and other motifs.

Suyāma deity. A class of celestial being in the desire realm.

tathāgata. An epithet of a buddha. The term has a variety of interpretations (e.g., thus come, thus gone, thus not gone) but is used only in reference to a buddha.

thirty-two marks of a great man (*dvātriṃśat mahāpuruṣalakṣaṇa*). The primary physical characteristics of a great man.

Three Jewels (*triratna*). The Buddha, the Dharma, and the Saṅgha (monastic community). It is to these three that devout Buddhists go to for refuge rather than to worldly gods or persons.

tīrthika. The term *tīrtha* has several meanings, but it can refer to a step pool or other construction on a riverbank designed to facilitate ritual bathing. *Tīrthika* thus means one who makes use of a *tīrtha*. This term is used by Buddhists to refer to non-Buddhists, in part because many non-Buddhist traditions regularly used *tīrthas* for their rituals.

Tuṣita. A heaven within the desire realm. Tuṣita (literally "joyful") is where a bodhisattva is traditionally said to take birth in the lifetime prior to his final life as a human when he obtains full awakening. The future buddha of our world system, Maitreya, is said to be currently residing in Tuṣita in anticipation of his birth in our world after all traces of the Buddhist Dharma have disappeared from our world system.

uṣṇīṣa. Literally a "crown" or "turban," the *uṣṇīṣa* in Buddhism refers to a protuberance on top of a buddha's head. This is the final of the thirty-two marks of a great man.

Vaiśeṣika. An ancient Indian philosophical school as well as an adherent of that school. A key doctrine of this school was the postulation of a set number (six or seven) of categories or objects (*padārtha*) of experience. Like many other schools of ancient Indian philosophy, the Vaiśeṣika also postulate a self.

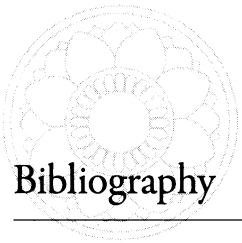
victor (*jiṇa*). An epithet of a buddha. The name refers to the fact that a buddha has vanquished the negative mental states.

Vinaya. One of three "baskets" (*piṭaka*) of canonical texts in Buddhism. The Vinaya refers to the texts that teach monastic discipline.

voice of Brahmā (*brahmasvara*). The voice of Brahmā is one of the thirty-two marks of a great man. When possessed by a buddha, this mark means that the buddha's voice will be sweet like that of a *karavīka* bird and will reach myriad sentient beings in the ten (that is, all) directions.

wheel-turning monarch (*cakravartin*). A great man (*mahāpuruṣa*) who uses the seven treasures to conquer the four corners of the earth and rule an entire world system.

wheel of Dharma (*dharmacakra*). The symbol of a buddha's teachings. Traditionally buddhas, by teaching, are said to "turn the wheel of the Dharma."



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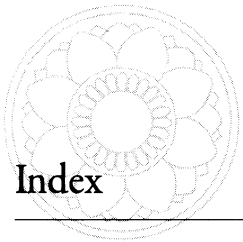

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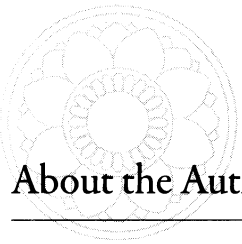

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About the Cover Image

THE BODHISATTVA AS PRINCE SIDDHĀRTHA GAUTAMA

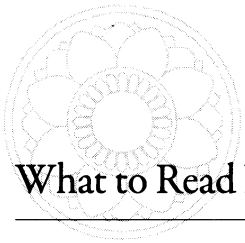
Gandhāra (present-day Pakistan and Afghanistan)
2nd–3rd centuries CE
Michael C. Carlos Museum, Emory University
Gift of Anne Cox Chambers

We are grateful to the Michael C. Carlos Museum for permission to use this image.

The ancient civilization of Gandhāra, located in the northwest of the Indian subcontinent, came under Hellenistic control in the wake of Alexander the Great's conquest of the region in 326 BCE. Twenty years later, Gandhāra would be reconquered and absorbed into the Mauryan Empire and the Indo-Greek Kingdom, which led to the flowering of a vibrant "Greco-Buddhist" culture that included the construction of great monasteries and shrines. During the Kuṣāṇa Empire, in the first through fourth centuries CE, Gandhāra became a central hub on the trade route between China and the Rome and a conduit for the spread of Mahāyāna Buddhism to Central Asia and beyond. The figure on the cover dates to this time, when Gandhāra was at the forefront of Buddhist artistic production.

This gray schist statue depicts the Buddha in the period before his great renunciation, when he was still the bodhisattva Siddhārtha Gautama living as a prince in his father's palace. Opulent jewels and a dazzling lion turban adorn the future Buddha, while waves of curly hair flow down his back, a luxurious mustache dignifies his thoughtful countenance, and heavy earrings decorate his ears. His neck is encircled by a beautiful torque, while his chest displays a multi-strand pearl necklace featuring auspicious sea creatures. A simple cord holds amulet boxes, and behind his head is a nimbus, reminding viewers of his hallowed status as the future Buddha. These Indian motifs are complemented by the distinctive style of musculature and robes that reflect the Hellenistic influence in Gandhāra.

Nāgārjuna, the author of the *Precious Garland*, lived around the same time this statue was sculpted, though far to the south in India, where Hellenistic influence was less pronounced. Yet the fraught themes of Nāgārjuna's treatise on religion and politics are well reflected in this imposing sculpture. Here we see the bodhisattva, destined for awakening yet wearing the glittering ornaments of a powerful warrior-king, perhaps still uncertain about which path to take. Should the prince remove his exquisite adornments, cut his long hair, and head to the forest to meditate? Or should he remain in the palace, taking advantage of his privileged position so as to bring happiness and well-being to the world? The king in the *Precious Garland* faces a similar dilemma, but Nāgārjuna provides no easy answers. While Siddhārtha Gautama ultimately renounced the world to become the Buddha, Nāgārjuna informs the king that there may still be a path toward awakening that does not require removing his royal jewels. That path, however, requires infinite wisdom and compassion—qualities that are nearly impossible to cultivate while wielding the tantalizing yet morally treacherous powers of a king.



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